A PROVOCATION TO Good Works,

Written in an Epiſtle to an Old Man of a very **Cumber**ſome Eſtate to perſwade the eaſing himſelf of part of it by ſome Eminent Act of Charity.

According to *Heb.* 10. 24.

Printed for help of ſuch as would do the ſame to their Rich Friends and Acquaintance, but have no better way for it then conveying ſuch a Book into their hands or Cloſets.

Some Digreſſions Incerted. Thoſe relating to the Doctrine of the TRINITY, being occaſioned by an Eſſay to reduce a very uſeful Perſon from Arianiſme.

ALSO AN

EXEMPLIFICATION

Of ſome Particulars of

GOOD WORKS.

London, Printed for *John Southby* Bookſeller at the *Harrow* near the *Royal Exchange* in *Cornhill* 1685.

TO THE

READER.

THese Papers were written first for the use of a private Person, and if he had treated them with that civility he ought, they had not suffered this Impression: If therefore they reflect more unpleasantly on him than in their first conception, he may thank himself. And indeed I thought it but just, that he who would not endure to read them or hear them read (tho importuned by a Reverend Divine) lest he should thereby be provoked to Good Works *or convinced of his sinful neglect of them, should himself be made a provocation thereunto.*

But since they had the misfortune to effect nothing of their first Design, I have conceived some others, to which I would make this serve, for which I now make

them publick, hoping that it will pleaſe God (in obedience to whoſe Precept, there mentioned, they were firſt written, and for whoſe ſervice they are now Printed) ſo to bleſs them, that they may not be altogether fruitleſs.

There may be ſome in the World (I fear too many) that are ſuch as he, and who knows but that theſe Papers may have good Effects on ſome of them; to ſhame them out of their baſe and unmanly ſcraping, and make them liberal.

Others there are who are not ſo ſordid and ſhameleſs in their ſcraping, yet have ſuch a diſtruſt of Gods Providence, a fearful mind, ſo dreading to want themſelves, that they cannot find in their hearts to relieve others, tho in great extremity and very deſerving; and while they think they can be only ſafe and warm in their own Downe, they inwrap themſelves cloſe and thruſt out Briſsles (with the Hedg-Hog) *towards all that perſwade them to* Good Works. *Theſe are to be exhorted daily while it is called to-day, leſt they ſhould be hardned through the deceipfulneſs of ſin; and I hope this Paper may contribute ſomewhat to the performance of my Duty herein.*

A third ſort are Candidates *in Chriſtianity, being but learning the Duties of that Religion againſt the time they ſhall become capable to perform them; theſe being poſſeſſed with a conceipt of the baſeneſs and indecency of a ſcraping covetous Temper, will be antidoted againſt the Temptations thereto; ſo that when, by a ſenſe of their want of theſe Riches for the purpoſes of Life, Sathan would make way for that poyſon of Covetouſneſs to inſinuate it ſelf, he will not be able to effect it.*

The laſt ſort are ſuch in whom theſe covetous deſires have been prevented, and a habit of Charity and Munificence introduced (by the Grace of God concurring with a Vertuous Education) which afterwards (being followed on with faithful endeavours of their own) become ſo perfect, that Love becomes their very Nature, and Good Works *their chiefeſt delight and pleaſure; and whether they pleaſe Men or diſpleaſe them, 'tis only to profit them: theſe cannot ceaſe to do well, and will never learn to do ill. The abundance of Love to God and their Neighbour, that dwells in their hearts, will quench all ſuggeſtions to Mallice or Revenge (which are the Fiery Darts of Sa-*

than) and will ſo cheriſh all Motions to Charity *and* Good Works, *that they will ſend forth abundant Fruits thereof unto the good Example of others; and in nothing do theſe more exult than when they can oblige a multitude to bear them company in doing* Good Works. *Theſe are the Men I moſt highly value, For that Charity is the Bond of Perfection and Life of Religion, without which whoever liveth, is counted but dead before God and all good Men.*

I hope that thoſe will find this Book to agree ſo well with the temper of their minds, that they will be-friend it with a kind Reception, and help the propagation thereof to the ends of its publication, eſpecially in this City,

I know ſome will find fault with my long Digreſſions, of which I muſt therefore give account. My Studies are the Divertizement of a forced Retirement, and very much broken off by my return to buſineſs, ſo that I cannot attend any exact Method, but muſt proſecute my deſigned End by ſuch matter as ſeems conducible thereunto, though it be digreſive from the Rules of Order, and I hope there is none of theſe Digreſſions but may have a good Influenee to diſpoſe the mind to Good Works.

The

The first and last (which have most of Digression, I was drawn into by occasion of an endeavour to reduce an Eminent person in this City, who had changed the Christian *for the* Cracovian Faith, *believing in a Trinity consisting of the only True God* The Father, *A Vice God* The Son, *and a Chief Angel that is no God at all* The Holy Ghost: *hereupon my mind being agitated with many thoughts about the Doctrine of the Trinity, and desirous to shew that there was something wherein One Indivisible Essence may be conceived to have Three distinct Subsistences, as it is in the Essence of One Natural and Moral Perfection (which he denied to be possible) and also that there was somewhat in that Doctrine that was not meer Matter of Speculation (as he said the whole was) but apt to form our hearts and minds to the similitude of Gods Perfections with my Experience that the study of this tended to prepare the mind to a readiness to all* Good Works. *I say this occasioned these Digressions, wherein if the intention of my mind hath transported me above what I am fit for, I begg pardon of the Learned.*

To the Reader.

I know some dislike all Enquiries into the Modus *of the Subsistence of the Trinity in Unity, but since, besides the discovery of the Eternal Power and God-head of the Deity, which we have in* Gods Works *in general, he hath given us a resemblance, in the Nature of our own Souls, of the powers of Volition, Intellection and continual Operation, contained in that God-head, the Substance and Essence whereof is incomprehensible, as that of our own Souls also is; and since he hath given us a capacity, and made it our Duty to aspire to be perfect, as our Father which is in Heaven is perfect,* (viz.) *in all Moral Perfection) I cannot see but that, while we confess the Incomprehensibility of his Indivisible Essence, we may enquire into what may be known of his Adorable and Imitable Perfections.*

But I hope this will pass with the more favourable censure, because herein I follow no less a man than the Renowned Hooker Eccles. Pol. p. 22. *saith he,* The Father as Goodness, the Son as Wisdom, the Holy Ghost as Power, do all concur in every particular, outwardly issuing from that One only Glorious Deity which they all are; for that which moveth God to Work is Goodness, that

that which ordereth his Work is Wisdom, that which Perfecteth his Work is Power.

And if what I have herein written with a sincere desire of his Conversion (as well as of common good) shall, by Gods Blessing, effect his further Consideration of that matter, so that he would believe aright, as to the Substance *of that Doctrine, tho he use not the same terms in expression; I should more willingly bear such Censures, let them be as sharp as they will, because while he stands in his Opinion I think no good Christian can employ him as his Almoner, nor he accept that Employment from such, as by consequence thereof must be Blasphemers and Idolaters; and then this City will scarce afford a person so able and useful in that Employment, for his Activity and Fidelity, wherein he deserves much respect and honour.*

I confess if I found he had a belief, that the Father Son *and* Holy Ghost *were one and the same* God; *I could say as that Learned Author of the Vindication of the Defence of Dr.* Stillingfleet, p. 173. "God "forbid that all the Nice Distinctions of "the Schools about Essence, Substance, "Personality, Eternal Generation and Pro-

fession,

"ceſſion, the difference of Filiation and "Spiration, &c. ſhould be reckoned among "the Fundamentals of our Religion, *and ſo could have Communion with him; which now I think neither I or any Chriſtian can have, ſince we learn from Scripture and univerſal conſent,* That a Heretick after a firſt and ſecond Admonition we muſt reject, *and even the* Arians *themſelves, when by favour of the Emperor and other Arts they had eſtabliſhed the Doctrine of the Trinity in that Empire, refuſed to communicate with the* Orthodox (*whom they called Hereticks*) *or to admit them to their Communion: and indeed this being declared in Baptiſme to be the very Baſis of Chriſtianity, it cannot be otherwiſe. And I do hereby proteſt to him and all the World, that it is only for the Service of his Soul and the Church; and becauſe I think (as things ſtand) this is all I can add to what I have already done, to bring him to a through conſideration of this matter, that I have mentioned him in this Preface. Therefore good Reader, for the good ſucceſs of this and of the Book, joyn with me before thou readeſt in this brief* Col.

LOrd, we pray thee, let thy Grace always prevent and follow us, and make us to be given to all Good Works, through *Jeſus Chriſt* our Lord. *Amen.*

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Some of these Papers falling into the hands of a very bad Printer, and the Author being at the same time seized with a Distemper that disabled his care in Correcting them, manifold Faults and Defects in Words and Pointings are therein, which do much disturbe the Sense. The chief of which, hereafter Noted, the Reader is desired to amend, before he readeth (if he will read with profit) and to use such care in Reading the Book that the rest may not hinder a right conception of the Authors meaning.

PAge 1. line 6. for *strange* read *strong*, p. 7. l. 6. f. *when* r. *whom*, p. 8. l. 31 leave out *then*, p. 11. l. 13. f. *of* r. *too*, l. 14. leave out *and*, p. 12. l. 11., aft. *now*, p. 13. l. 5. leave out *by*, p. 16. l. 20. leave out *was*, p. 56. l. 1. f. *deliration* r. *deliriation*, p. 89. l. 11. f. *Offices* r. *Affairs*, p. 90. l. 18. put (*for it*) aft. *compound*, p. 95. l. 8. f. *greater* r. *great*, p. 96. l. 29. f. *ours* r. *yours*, p. 98. l. 36. f. *made* r. *madd*, p. 99. l. 43 f. *material* r. *immaterial*, p. 100. l. 41. f. *World* r. *Word*, p. 102. l. 23. f. *Parson* r. *Person*, p. 133. l. 9. f. *Religion* r. *Religious*, p. 103. l. 42. f. *execute* r. *executing*, p. 107. l. 42. f. *we* r. *they*, p. 108. li 2. *pnt the Comma after God before it*, f. p. 112. make 110, f. p. 110. m. 111, f. p. 111. m. 112, p. 112. l. 28. f. *yet* r. *yea*, p. 113. l. 2. f. *tremulous* r. *tremendous*, p. 114. l. 25. *blot out the full stop after Kingdom*, p. 117. f. *united* r. *invited*, p. 118. l. 9. f. *a productare* r. *is productive*, p. 118. l. 22 f. *certainty* r. *certainly*; p 119. l. 26. f *on* r. *out*; p. 121 l. 9. f. *of* r. *thereof*; p 122. l. 31. f. *Omnificence* r. *Munificence*.

Advertisement.

THere is very lately *Published a Book Intituled*, The Axe laid to the Root of Separation: *Well worthy to be read, as having much in it that is new and to the purpose: 'Tis written by a Pious and Peaceable Non-conformist, but well approved by the most Judicious of our Divines. I recommend it, because I judge it tends to increase That Charity to all Men whereby they are attracted into the Church, and that love to all Christians wherein* the Church is to Edify it self.

And whereas such latitude of the Church infers the necessity of Discipline, I intend a Discourse Of the Improvement of Parochial Unity; *explaining the power that is therein to cherish spiritual Life in all that are Regenerate by Baptisme; to purge out Heresie and all notorious Impiety whereby that Life is indangered; and to effect in all its Members what is necessary to Life Eternal; proving also that the Uniting many Parishes under one Bishop doth not weaken but strengthen that Power.*

A PROVOCATION TO GOOD WORKS.

Sr.

Here is a Precept of our Religion, which I conceive my ſelf concerned to put in practice, and as I would do it towards all men, as I have opportunity, ſo now my mind is ſtrangely inclined to do it more eſpecially towards you. I am not ſo fond of my own Notions, as to Baptize them with the glorious Name of Divine Inſpirations, yet, I am ſo well ſatisfied of my ſincere Aims at the Glory of God, the good of Mankind, as alſo at your own felicity that I am apt to believe the motion came from Heaven. Without doubt, the reading of this Paper can do you no hurt (except you will hurt your ſelf, as many do, with the moſt profitable and uſeful things.) I can aſſure you, that the writing of it hath done me a great deal of good, and help't to increaſe in me the virtue, I perſwade you to.

The Precept is *Heb.* 10. and *ver.* 24. *Conſider one another to Provoke unto Love, and unto Good Works.*

You ſee Sir, that I am no Buſie-Body in other mens matters whilſt I employ my ſelf in this Addreſs. The long Knowledge I have had of you, *enables me to conſider* whether you are able for *Good Works*, or need Provocation thereunto; and *this Text obliges me to do it.* I ſhall make the *Provocation to Good Works only* the Subject of my preſent Addreſs: And I believe, I ſhall find enough to exerciſe your Patience in treating on that (although it is certain, you have often ſpent more time in examin-

ing some long Deed, than the reading this Paper will require) and *I* hope you will think it reasonable (for once) to do as much for the securing an Eternal Felicity, as you have often done, to prevent a Cheat in some Temporal concern.

Now Sir, when in Obedience to the *Precept* I began to *Consider you*, I found, besides what is Common to all Rich men, some things peculiar to your self, God hath not only given you all you are (even your self) and all that you have, even every penny of your Estate; given it you, not to use as you please, but as he will, and as he hath directed by the Laws of Nature or Scripture, & told you that he would call you to *Account* for the use of it at the last day; *as it is with all other men:* But God hath singled you out as an Eminent instance of his Bounty, and from a small beginning raised you to a vast Estate: If your Estate had been left by your Ancestors, it had been nevertheless indeed of Gods gift; but yet when he gives a man power to get Wealth himself, and makes him Founder of a new Family, it gives greater Obligation to *Good Works:* God expects that when we do so plentifully receive, and that immediately at his hands, we should freely give to the purposes he directs. And it gives great Ability as well as Obligation; he that so receives his Estate, hath it more free & Disincumberd; and in that respect no man hath greater Ability than your self: Princes and Nobles that have vast Revenues, have them charged with an Obligation to so great Expences, that often they have less to spare for *Good Works* than meaner men, and all Estates by decent come to the Heir with like Obligations; whereas your being free, and having nothing that may make it seem an *Encumber*

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Eſtate (except your name may be thought ſo to do) affords much to ſpare for ſuch excellent purpoſes. 'Tis ſaid the thouſands you are worth, ſuffice to meaſure the years of your Age, being now Eighty at leaſt; and if ſo, I believe the imparing your Estate ten or twenty thouſand pounds, would be to you no more miſt, than the paring of your Nails; and it would but make the world to you, and you to it a little **Leſſer cumber**: ſo that you can plead no diſability to what I am to *Provoke* you unto, *viz. Good VVorks*, except it be *a diſability of your own making*; & what I fear is great; & this induces the ſecond Conſideration that perſwadeth me to *Provoke* you to *Good VVorks*, viz. *The great Inaïſpoſition (I fear) you have thereunto.*

Men that have the greateſt Natural Ability to many things, have none at all to the ſame things as mora liy conſidered; but in nothing is it more evident than in this matter of doing *Good VVorks*. Men that have great Eſtates, no Children to inherit them, that have paſt all the Offices of charge that can be impoſed on them, that are not ingaged to keep great houſes or give great entertainments, or maintain port ſuitable to their income, or any ſuch matters of charge, one would think ſuch as theſe have a great Natural Ability to do *Good VVorks*: yet have known ſome ſuch, that, by all the Arts of perſwaſion, could not be induced to give ſix-pence to the moſt neceſſary Collection for Charitable or Pious Uſes: I believe your experience of this, will ſave me the labour of a demonſtration; yet I will here obſerve that there is ſuch a power, in an habit and cuſtom of getting and ſaving money, eſpecially when it is contracted by great love too, and long uſe of the ſame;

that it becomes a ſecond Nature, and carrys afte
it all the thoughts and imaginations of the mind, ſ
that ſuch men can ſcarce have a thought at liber
for the entertainment of any charitable motions: n
nor to conſider how to make due proviſions fo
themſelves; Such I have known that could ſcar
be forced by ſharp hunger to think of buying ough
to eat, or by ſhame and cold to think of buyi
Cloaths, or by biting of Vermine, to be at the charg
of waſhing their Linnen. The wiſe man tells us
ſome ſuch, *That ſet their very Souls to Sale, and c
away their own Bowels*, Eccleſ. 10. the world is full
ſtorys of this kind, whereof ſome pretend to o
ſomewhat to your ſelf; the truth whereof I am n
concerned to examin, but may thence ſuſpect (I ho
without offence) that a difficulty there is to *Prov*
you to *Good VVorks*, which yet doth not diſcoura
but excite me to the ſame. For this being but
Moral diſability; it may, by Moral means, with t
aids of Divine Grace, be cured, and ſuch a contr
ry habit induced, that may utterly extinguiſh and
radicate the former; but this not without very gre
difficulty, which makes me take the occaſion e
neſtly to deſire, that this thing may be well con
dered of others as your ſelf; for many I have know
that have ſuffered much diſquiet of mind in the
Age, for neglecting to think of this in their Yout
when they were young, they thought the ſecuring
themſelves againſt the aſſaults of want & miſery of p
viding for a Family & old Age, *&c.* were matters of
great weight, that this would bear them out in ſo
nigardly ſcraping & backwardneſs in the matters
munificence & charity in their youth: But by indul
ng themſelves then in the neglect of theſe Virtu

and accuſtoming themſelves to things of too near approach to the contrary Vices (as afore) they have found that an ill diſpoſition hath been begotten in them, which hath not only betrayed them to many indecencys & to the trifling away ſuch opportunities of doing *Good Works* in Youth as can never be recalled, but alſo hath proved invincible in old Age when it worſt of all became them.

Therefore on the by, let me admoniſh all good young men to take heed of this: For an extream of munificence to any *Good Works*, or charity to the Poor, is far more ſafe and excuſeable than its contrary; and it was never known that ſuch have been forſaken, and driven to great want. I confeſs it is a moſt divine thing, when *Goodneſs* of mind and affection begets, within it ſelf, a wiſdom and prudence, that may miniſter to it in all its motions and actions, & then when theſe two emit a zeal and active power for the accompliſhment of *Good Works*, nothing can be a miſs therein, but all moſt deiform and divine; And this all ſhould aſpire unto; but where there is a ſincere affection to *Goodneſs*, it is a *Perfection*; even though it do not fully effect the prudence forementioned, by reaſon of ſome natural or accidental cauſes hindering the ſame; and therefore it is not to be condemned, but improved by the aids of others. There could be no greater exceſs of munificence than that of the poor Widdow, to caſt all that ſhe had, even her whole Living into Gods Treaſury, yet for this ſhe is not condemned, but commended by our Bleſſed Saviour, but to return where I degreſſed.

To this power of cuſtom we may add that which makes it more difficult yet; The Devil, that Evil Spirit, which hates God and Man, ſtrikes in to influence

men to Covetousness, and to increase the difficulty of doing *Good Works*. He knows well enough, that nothing is more contrary to the love and service of God and our own felicity, than an inordinate love of Money and increase of Riches, therefore he will strive, when he sees the least inclination that way, to make the most pleasant representation to our minds of the great credit of being a Rich man & talked off & pointed at for such, and suggest the various ways and methods of becoming Rich: and if he can but once inveigle the fancy with such thoughts and make the heaven-born Souls stoop to base designs for the gratifying such a Covetous fantacy, he knows he hath given the Deaths wound, as to all Virtue, so to all true felicity in us; the delight of saving their mony, shall be to such instead of all the love and honour they might acquire by acting suitable to themselves, and their incomes; it shall be instead of all the pleasure of Good Company and Good fare, & of the ease of a Good Horse when they are to Travel, and for them to go a Foot to save part of the charge of a Journey, and carry some light Merchandise to bear the rest is a most pleasant thing, (however it would seem grievous & reproachful to other men:) Such as these, never enjoy so much of felicity in their whole Estate, as a Begger doth when he gets a liberal Alms, who can feast and drink his Benefactors health, and spend his mony more freely than any of these Misers, altho they have great Lordships. I have known very good sport made by their Companions when they travel'd in Company, (which they never do, but when forc'd to't) by observing and laughing at the ingenious inventions, and pretty excuses these would have to

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wind themſelves out of the Club, to come off with an eaſier reckoning than the reſt, to prevent a Bait at the accuſtomed place, or get to their Journeys end a night ſooner: yet in ſuch things, theſe cuning men, cannot ſee how the Devil beſools them, and while he ſuggeſts theſe tricks to ſave their mony, tempts others to make them a ſcorn and laughing-ſtock, and to tell of their Folly's wherever they come: how he robs them of all the Comfort and Credit of an Eſtate, by fixing their minds ſo intently on the increaſe of it, and, by a Dream of Felicity, induceth the greater miſery, as I might prove by a thouſand inſtances, but a few that you know may be inſtead of many by hear-ſay.

But though all this ſhews ſome mens diſability (in Moral reſpects) to do *Good Works*, when Nature and Fortune (or rather Providence) hath abundantly furniſhed for the ſame, yet this ſhould be no diſcouragement, but a motive to wiſe men to *Provoke them thereunto*; for although they have brought this diſability on themſelves, (as I ſaid) and therefore deſerve the leſs to be pittyed, and are with greater difficulty to be relieved, yet their caſe is no other than what all mankind (yea ſometimes God own peculiar people) have, in ſome reſpects or other, fallen into. We were all under a diſability *So much as to think a good thought of our ſelves, utterly without ſtrength, dead in treſpaſſes, ſold under ſin, ſubjected to its Law and Dominion, under the power of Satan, and captivited at his will*, the Scripture abounds with Expreſſions of this kind: God complains of the Jews, that they had *deſtroyed themſelves; accuſtomed themſelves ſo to evil, that they could not do good: Revolted the more for all his Methods of*

recovery; but yet for all this, Gods infinite Pitty moved him to essay the recovery of the world, and his Patience continued his Methods of Grace to his people, as long as any hope appeared of doing them any good. And it concerns every good man to shew himself *merciful, as his Father in Heaven is merciful*; and that I may approve my self such in some measure I have undertaken this work, in hope that it may please God (who can do great things by weak means, and oftentimes most delights to work by such;) to make my endeavours, to *Provoke; even you to Good Works*: successful to that end.

There is one Circumstance more, which ought chiefly to be (considered) in this matter) and that is, *your great Age*, Exceeding somewhat considerably what men naturally reach: This hath much in it to move me to *Provoke you to Good Works*. First, because I know you are (at such an Age) naturally uncapable as well as morally unable to enjoy any other kind of pleasures; at least any that an Estate can purchase, besides those of doing *Good Works*, & those you may. And Sir, if you would but try, you would find them greater than any you ever Experienced. What *Barzillai* said to *David*, 2 *Sam.* 19. 35. when invited to the pleasures of his Court, may be supposed applicable to you: *Old Age finds no great savour, in Meats or Drinks, or Musick, in frolick some Exercises or Feats of Arms*; 'tis only the studys of Wisdom, and performance of *Good Works*, that can give true delight to mankind in this Estate then his Reason is then most perfect, & if he have improved his time well, he may be supposed both to have provided for his Family, and all temporal concerns, and yet have sufficient left to Minister to

Good

Good Works; and he hath no need of bodily ſtrength in this matter: It is hard indeed to convince thoſe that have never tryed what exceeding pleaſures *Good Works* afford to old men, becauſe they can fancy no ſuch thing: But if they will believe their own Reaſon, or the Opinions of the Wiſe, or the Experience of thoſe that have tryed, & not give themſelves up to ſence & fancy, it is impoſſible for them to doubt of it: The Reaſon why they cannot fancy a pleaſure in this, is becauſe their mind is diſeaſed and diſtempered: Now as the Appetites of ſome diſtempered people, that loath the moſt pleaſant Food, is no cauſe to doubt of a true pleaſure in ſuch Food to ſound & healthy people: & as the delight of others through ſome diſeaſe to feed on Chalk and Dirt can never perſwade a Wiſe Man that it is pleaſant: So neither the Diſpleaſure ſome take at being moved to *Good Works*, & their Averſions to the practice of them proveth it unpleaſant in it ſelf; nor their pleaſure in feeding on the Conceits of their *Great Riches* (which are, but Dirt neither) & heaping them up with care and labour, can prove that there is any true pleaſure in it to any but thoſe that are ſick of the ſame diſeaſe. Now I dare warrant you Sir, if you will reſolve on the Judgment & Experience of others, to believe there may be a pleaſure in doing *Good Works*, & try the practice of them for a little time, that you will find, as the Queen of *Sheba* did by *Solomon's* Wiſdom, that the half hath not been told you. A pleaſant ſtory told me by a Traveller while I was writing I muſt here ſet down as ſomewhat to my purpoſe. There was in *Genoa* an Eminent Merchant, vaſtly Rich by trading, having only one Son, to whom (when grown to mans Eſtate) he gave a plentiful allowance for his expence, but

but 'twould not do. the young Blade (not considering his Fathers pains in getting, but only his own pleasure in spending, grew to that hight of Extravagancy, that the old man saw his Son would be but a little while in spending what he had been long in getting: he tryed by good Council to reclaim him, but could not do it. At last he resolved, since his Estate must be spent, to take part of the pleasure of it himself: And then he thus bespeak his Son: *Come Son I see my Counsel will not prevail, but you resolve to have the pleasure in spending what I have had the pains of getting: I will also resolve to share of the pleasure with you; know therefore, that so much as you spend in ill Courses I will spend in Good Works.* And accordingly, whenever his Son came to him for a hundred pounds to spend in his way, he laid by a hundred pounds for himself, to spend in his. The Son liked it well enough at first, and finding he could have mony at pleasure, spent freely on his extravagancies; the Father also fell to building of Alms-Houses and Free-Schools, and Work-Houses for the Poor, and doing other *Good Works* with his part of the Estate, and found such pleasure therein, that he grudged not his Sons pleasure in his Extravagancies at all, but was as ready to give as he to ask: The Son at last began to consider how soon the Estate would be spent, and that his Father being old had great advantage of him in this, that he would enjoy the pleasure, and great Honour of his expence without any danger of wanting it afterwards, whereas when all was gone, himself might live long in disgrace and poverty; I say considering this He resolves to take up, and grow a good husband, and so both diseases were cured, the Covetousness of the

the Father, and the Prodigality of the Son, and yet enough to ſupport the Family in a very good Eſtate preſerved.

Now Sir, as this old man would never have fancyed this pleaſure he found, if he had not been put upon the Tryal; ſo you may be ſure to find the like, if by this perſwaſion, or any other means, you be throughly ingaged to make the Experiment. For tho' that which *Herbert* obſerves in his *Poems* be Univerſally true.

——— *All Joys go leſs,*
To the one Joy of doing Kindneſſes.

Yet the Truth of it is moſt manifeſt of mankind, and in the State of Old Age.

'Tis Reported alſo, of an Ancient Gentleman, of *Venice* that he was wont, when he had obſerved a poor man, in whoſe Countenance appeared the ſigns of neceſſity and diſpondency, to place himſelf advantageouſly for the purpoſe, & then to ſend his man to paſs by & clap a piece of Gold or two, into the poor mans hand, that ſo he might pleaſe himſelf to ſee the Tranſports and Devotion that was occaſioned by ſo liberal an Alms. And he uſed to ſay he took more delight in ſo Raiſing the minds of men from a kind of Death, and winging their Souls for a flight to *Heaven*, to offer their joys & praiſe to the moſt high, and in preventing, (it may be) their bodily death, which ſuch neceſſity & diſpondency o't occaſion'd then in all other pleaſures his Eſtate could afford him.

But that Conſideration which from your great Age moſt of all moves me to *Provoke you to Good Works*, is this, *That you cannot in all proba-*

probability have long to live in this World; and therefore it is moſt fit you haſten the performance of them, being ſo neceſſary to your Salvation.

You are now on the brink of Eternity, where you ſhall Receive according to what you have done in this Body, good or evil: for God will there render a Reward to every man according to his works. Now Good Works being the only ſure *Foundation which we are to lay up againſt the time to come, if we mean to lay faſt hold on Eternal Life*, 1 Tim. 6. 18, 19. what reaſon is there to provoke you thereunto? now leaſt for want of Good VVorks than, you ſhould be rejected from the Communion of the God of all Goodneſs, the Good Angels and Good Men, and Commanded to depart, as Accurſed of God, into everlaſting Fire, prepared or the Devil and his Angels. Wherefore here I ſhall ſet my Foot, and inſiſt as well as I can on this propoſition, *That Good Works are of abſolute neceſſity (not only to your Reſpect and Honour in this world but) to your Eternal Felicity in the World to come*; I Principally intend the latter of theſe, the former will come in on the By.

Chriſt the Son of God, hath indeed undertaken to ſave us, and no works of our own could ever have done, without him; but he will never do it on any other Terms, than ſuch as ſhall be moſt advantageous, firſt to the pleaſure and honour of his moſt Righteous Father, and ſecondly to the happineſs, & welfare of man himſelf & to that of the Community of mankind; His participation of the nature of God in the ſecond perſon of the Bleſſed Trinity, and his taking the Common *Nature* of Man (and not any ones particular *Perſon*) into the Union of his Ever Bleſſed Deity; this makes it im-

poſſible

impoſſible that he could ever undertake to ſave us otherwiſe, nor doth his Goſpel mention any other Termes of Salvation to be made with any.

The Doctrine taught by the Meſſenger he ſent to Prepare his way, and by his own Preaching in the begining of his Miniſtry, had this for the Subject of it (*Repent, for the Kingdom of Heaven is at hand*) and this was to ſhew that he would admit none to be his Subjects and to partake of his Salvation, but ſuch as deſiſted from their Rebellion againſt God, and gave themſelves up to the Conduct of his Laws: nor that he ever intended by the Grace of the Goſpel, to give any diſpenſation to live in ſin: And therefore, if any ſhould ask now, as ſome did of old; Mal. 6, 7. *Will the* Lord *be pleaſed with thouſands of Rams*, or *ten thouſand* Rivers *of Oyl? ſhall I give my* firſt-born for *my* Tranſgreſſion, *the* Fruit *of my Body* for *the* Sin *of my Soul? he would* receive the ſame Anſwer (*he hath ſhewed thee O man what is Good*) No diſpenſation can by any means be obtained for doing Evil, no Thouſands, or ten Thouſands, nor Goods, nor Children, but Obedience to what God requires of us, in doing Good Works: I ſay, none but this will be accepted (Although by the way I muſt obſerve, that theſe were a Noble ſort of Sinners compared with our Niggarly ones that will not give, nor ſo much as offer one Groat to pleaſe God or attone for their ſins.) All the Prophets of Old taught this Doctrine; that no Sacrifices were acceptable to God without Repentance & Good Works: their oblations where vain; Incenſe abominable; their Feaſts and Solemn Aſſemblies, Burdenſome, till they were waſhed from their ſins, and began to releive the oppreſſed, and do other

Good

'Good Works *Esa.* 1ſt. the wieked muſt forſake 'his ways, and the unrighteous man his thoughts, 'and return to the Lord (by obeying his Laws and 'imitating his Goodneſs) before he will have mer-'cy upon him; for though God hath no pleaſure in 'the Death of the wicked, yet he muſt turn from 'his wickedneſs if he will live: for if he ſpoil by 'Violence, or Oppreſs the Poor, or defile his Neigh-'bours Wife, or do any ſuch abominations, he ſhall 'ſurely die, *Ezek.* 18. Now theſe Prophets Chriſt came not to deſtroy, but to fulfill; his Doctrine was of the ſame import, he declared he came into the world to no other purpoſe, but to 'Call Sinners 'to Repentance, and that he dyed for us, that he 'might redeem us from all iniquity; and purifie to 'himſelf a peculiar people Zealous of Good Works. 'And he therefore Commands that our light ſo 'ſhine before men, that they may ſee our Good 'Works, and glorifie our Father which is in Hea-'ven: and finally he tells us, that he will acknow-ledge none for his at the laſt day (be their Pleas never ſo obliging) if they have been workers of Ini-quity; 'For not every one that ſaith unto him Lord, 'Lord, ſhall enter into the Kingdom of Heaven, 'but he only that doth the will of his Father which 'is in Heaven.

And his holy Apoſtles, by Divine inſpirations, taught the ſame Doctrine, 'That God will render 'unto every man according to his works, to them 'that, by patient Continuance in WELL DOING, 'ſeek for glory, honour, and immortallity he will 'give Eternal Life, but Tribulation and Anguiſh to 'every Soul that doth evil, and warns us not to be 'deceived, for that the unrighteous ſhall not inhe-rit

'rit the Kingdom of God, nor Fornicators, nor 'Thieves, nor Covetous, or any other ſort of Sinners except they be waſhed by Repentance, and bring forth ſuch Fruits as are worthy the ſame: for God cannot be mocked with any falſe appearences of things, but according 'as a man ſows ſo ſhall he 'alſo reap; and no mans pretences of Faith or Religion ſhall more avail him without *Good Works*, than his good wiſhes did avail the poor whilſt he gave him nothing to ſupply his wants. I have hinted theſe things to ſhew what the Doctrine of Chriſt and his Apoſtles was in Conformity to that of the Prophets of Old, and that he remitted nothing of the neceſſity of Repentance and *Good Works*, but he hath added infinite Obligations thereunto: And this he did for the honour of his heavenly Father; for it would have been an infinite Diſparagement to the Laws of God, both in Nature and Scripture, (and ſo to his Wiſdom and Goodneſs, that was Author of them) if Chriſt ſhould have ſaved us, without hearty Repentance for what we had done contrary to thoſe Laws, and ſtedfaſt reſolution for the future, to obey them in doing *Good Works*, and it is only by our light ſo ſhineing before men that they may ſee *Good Works*, that they will be moved to glorifie our Father which is in heaven. And the ſame Repentance and Obedience, which is neceſſary for the honour of Almighty God, is alſo moſt advantageous to the happineſs of the perſon himſelf that performs it, and is the great effect of Chriſts Salvation in him. To be ſaved without Repentance (*i. e.*) forſaking our ſins and practicing the contrary virtues, is a contradition in the very Nature of the thing; for it would be to be ſaved, without being

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ſaved; Sin and Miſery, Virtue and Felicity are, ſo Naturally and Inſeperably conjoyned, that in the exercise of the one, we moſt certainly become poſſeſſors of the other: So that for a man to be abandoned unto Pride, or Malice or *Revenge*, to Covetouſneſs, Intemperance, or Diſcontent, is to be damned to a kind of hell upon earth; and only when he is freed from the Dominion of thoſe and indued with Humility, Charity, Wiſdom, and Sobriety, & ſuch other Virtues, I ſay only then, can he be truly ſaid to be ſaved. To ſerve God is the moſt perfect Freedom, and to do kindneſſes to Men the higheſt delight: and if all men would ſtrive together, for this Evangelical Righteouſneſs, this Earth would be a kind of *Heaven*. A delight in doing Good makes a man like to God, a Companion of Angels, a *D*elight to Mankind: And this gives him ſuch Joy and Satisfaction in himſelf, as the Devil nor Wicked men can never diſturb. This is indeed, that *Heavenly* Kingdom which was began on earth, when God in Chriſt Jeſus came down to dwell among us, and this will moſt certainly conſign us to follow him to the poſſeſſion and enjoyment of the Eternal Kingdom of Heaven when we go hence and ſhall be ſeen no more.

But the advantage of the Terms, whereon Chriſt Jeſus hath undertaken to ſave us, muſt reach further than any mans ſingle perſon even unto the whole Community of mankind: at leaſt ſo far as they are within reach of each other, and this reſults (as I ſhewed) from the Conſideration of CHRIST'S Participation of our Common NATURE and uniting it into one perſon wih the Divine; Now what Chriſt commands doth

doth tend to this, that is moſt apparent; For in his firſt Sermon on the Mount, in which he moſt ſolemnly deliver'd his Bleſſed Law of our Liberty and Salvation, half the Beatitudes are appropriated to ſuch Virtues as make for the happineſs of humane Society; ſuch as humility, or poverty of ſpirit; Meekneſs, Mercifulneſs, Peace-making, and Patience under the Croſs; than which nothing can tend more to prevent the miſchiefs that diſturb the World, and to bleſs all Communities with a ſweet and happy Converſation. He has alſo therein told us, that he ſets his Apoſtles and Diſciples as the light of the world and Salt of the earth; and commands, that they place themſelves moſt advantageouſly for benign influences on others, and that they preſerve the greateſt ſavour in themſelves, that they may moſt effectually ſeaſon all about them: therein alſo he forbids the firſt riſings of Anger, the beginnings of strife, and ſtirrings of unlawful luſts; and commands that we uſe the greateſt Circumſpection, leaſt any thing from without or from within provoke theſe injurious luſts and paſſions; Nay (which is moſt wonderful) to prevent offending our Brother, by tempting or troubling him, he requires that we offend our ſelves in moſt ſevere inſtances; as plucking out our Right Eye, and cutting off our Right *Hand*; & if at any time we do offend or provoke them, he requires the moſt ſpeedy reconciliation; admitting us to defer the moſt ſacred Offices of Divine Worſhip rather than neglect it: He teacheth that every one is our Brother and Neighbour who needs our help, and whom we have opportunity to releive; (contrary to the Doctrine of the proud & uncharitable *Phariſees*) & That no injurie

ries they can do us should hinder our doing them good when it is in our power: That though they most uncivilly impose on us to do them a kindness, yet we should do it double; And that we should venture their presuming to do us a second injury, rather than revenge the first; that we love our Enemies, bless them that curse us, and pray for our persecutors, and do Good for Evil. These are precepts that have such a strange force to form and preserve Unity, Love, Peace & Concord in the World, that all things contrary thereunto can be imputed to no more certain cause than a defect in the practice of these rules. But more to the purpose yet; he hath made it the very express condition of our receiving mercy and pardon at the hands of God, that we be merciful, and forgive our offending Brother; and that not once, nor twice, but without limit; not seven, but seventy times seven: And only upon condition that we freely give as we have freely received, hath he promised that we shall have any more: and he makes *Well using to be the having*, and promiseth they shall have more; but the hiding and detaining from good uses *is not having*, and from them shall be taken away that which they *but seemed* to have.

Thus our blessed Saviour hath answered his Obligation to both Natures, of God and Man. Being so God that he was the eternal Word & Wisdom of the Father, he hath ordered the affairs of our Salvation for the greatest Glory of the Deity: And being so man that he is made Wisdom, Righteousness, Sanctification and Redemption to men, hath so wrought these things in us and for us as tend to our uttermost felicity: and so taking our comm

ommon Nature that he assumed no mans person, he th by his Life and Laws condemned all selfish Vi- s (of which Covetousness is the Chief) and com- ended all social Virtues and chiefly Charity and iligence in *Good Works*.

You see, Sir, how necessary both *Repentance* & *Good orks* are to the obtaining Eternal Salvation; and at, by the consideration both of the Person & Do- ine of our Blessed Saviour, it appears that it can- t be reasonably hoped for without them; and at notwithstanding all that Christ hath done or fered for us, we must *Repent and doGood* or be dam- d. And I must tell you, that these two *cannot* be ted, there can be no true Repentance without its worthy the same; nor will *Good Works* ever produced (much less *flourish and grow* to perfe- on) if they have not Repentance for their Root. Now Sir, I hope you will not judge me unchari- le in thinking that in your long life you may e been guilty of many sins and iniquities: The uisition of so great an Estate must necessarily in- ve you in *Temptations to Acts of Injustice* and ma- old Transgressions; which Temptations Humane lty can very hardly withstand; upon this Account , that the wise man observeth, *Eccle.* 10. as *A Nail eth fast, in the joyning of the Stones, so doth Sin e.*) Injustice) *between buying and selling*, & y add, between Lending and Borrowing (which f the same Nature as it is used for gain & advan- e) upon the same account also our blessed Saviour declared, *That it is as hard for a Rich man to into the Kingdom* of *Heaven, as for a* Camel *through the Eye of a Needle*; these words he wise man supposeth sin to have an easie en-

trance but very hard to be got out, especial
when by long continuance it is as it were rusted
and hath got fast hold of our Souls: for it is as h
to repair an injury done to our Brother, as it is
sie to do it (especially for Rich men) 'tis easie
them to oppress the Poor and involve them in a
cessity of Selling at their own price, but it is no
easie to confess that they have wronged their p
Brother and to make him due amends: whence
seth *the difficulty of their Salvation*, whereof
Saviour speaks. The Doctrine of Old, was th
is no Remission to be hoped for without Restit
on and I am sure our new lights can discover n
truer; they may lead men, like *Ignis Fatuus* to t
own Destruction, but never find any other way
their Salvation.

But, if men should overcome this difficult
be willing to make Restitution, there be i
merable Cases wherein Restitution cannot be m
at least where the injuries are done; and there
In such Case it is to be done to the Poor; these
the Goodness of God and reason of mankind
most like to be designed receivers for those who
not receive it themselves. And this shows you
the Acts of Charity (to which I am about to
monish you) come to be the Fruits meet for
pentance especially for Rich men. For as no sin
not the least infirmity) can be broken off b
sincere repentance, so repentance for these ki
sins, can never be proved sincere but by restitu
restitution I say, either to the injured person
the poor. It was therefore the Prophets Co
to a great man, (who had as it seems been
guilty of sins of both kinds) that he would

off his Sins by repentance, and his iniquities, by shewing mercy to the Poor; and that Council was given by way of prevention of Gods dreadful Judgments denounced against him.

But *Repentance* must be, not only for sins of Commission but of *Omission* also. Though we do not Rob and Steal; not Cheat, and Couzen, oppress the Hireling in his Wages, or defraud Creditors of due Debts; yet if we omit to do *Good Works*, to make our thank Offerings to God with a free will, to give Alms to the Poor & that with a *Pious* & Charitable mind, to help the Distressed out of their straits, & comfort the Afflicted in their Sorrows, & such like, we shall never escape Gods Judgments nor obtain his mercy in Christ to eternal life. The *positive commands* are as truly Gods Law as the Negative, nay the former are always included in the latter. A Negative Religion is not half so good as the *Pharisees*, and is outdone by *Publicans* and *Sinners*: the *Pharisee*, not only was no Extortioner, but gave Tithes to God, and Alms to the Poor, and yet, *except our Righteousness exceed theirs, we shall in no wise enter into the Kingdom of Heaven.* The *Publican* did good to those that did good to him, & lent where he hoped to have again, yet Christ requires us to do *more*; if not doing were *religion*, a Stone might be said to be religious. 'Tis true indeed, when we consider man in his lapsed state, it is a necessary preparation to religion, *That he put off all evil inclinations, habits & actions*, 'cease, to do evil that he may learn to do well 'mortifie Covetousness, put off Wrath, *&c.* that, 'we may put on Bowels of Mercy, but above all 'Charity which is the Bond of perfectness, *Col.* 3. 'Those that are rich in this World must not be

high minded nor truſt in uncertain riches, that ſo ‘ they may truſt in God and do good, yea be rich in ‘ Good Works, 1 *Tim.* 6. 18. *ſo Luke* 12. 15. Be- ‘ ware of Covetouſneſs, ſell what you have and give ‘ Alms, provide your ſelves Bags that wax not Old, treaſure in Heaven &c. this I ſay is of abſolute neceſſity: for except the mind be purged by repentance from all Vices, and this of Covetouſneſs above all, it can never operate in Good Works; Vice is the Death of the Soul, we are ſaid to be dead in ſin, and the Uncircumciſion of our fleſh, while Vice lives and raigns in us, which latter Phraſe, *the Uncircumciſion of the fleſh* ſhews, that as the Vices which are to be cut off by repentance, are our Death, ſo to cut them off is the way of our recovery to ſpiritual life. The initial Sacraments of both Teſtaments declare the neceſſity of putting off all ſinful habits and carnal affections in preparation for the Religion of God; Circumciſion in the fleſh, ſignified the Circumciſion of the Heart, Lips, and Life; Baptiſm of the Body, the Baptiſm made without hands; and the puting away the filth of the fleſh, ſignified the anſwer of a good Conſcience towards God (that is) fullfilling our Promiſe to forſake the Devil and all his Works, the Pomps and Vanities of this evil World and all the deceitful Luſts of the fleſh. That the Sacrament of the New Teſtamant is leſs painful than that of the Old, ſignifies a greater eaſineſs of doing this by the Aids of the Grace of the Goſpel, than was under the Legal Diſpenſation; & the neceſſity of this is very apparent to reaſon; for Vice darkens the underſtanding, the light whereof is its life; corrupts the will, whoſe vital excellency is

Purity

Purity, and makes all the Affections and Actions (which are as the Breath and Pulse of the Soul) to be diſorderly and unſavory: The Death of Soul and Body are as different as their Nature & Original. The Nature of the Body is to be compounded, & mixt of Elementary matter, and ſo ſubject to diſſolution: it is of the Earth and it returns to it again: but the Soul is pure and immaterial, it came from God and returns to him when it leaves the Body; it was endowed with ſuch natural powers as reſemble thoſe in the Eſſence of God himſelf (of which immortality is one) & made capable of acquiring ſuch perfections as are aſcribed to God with relation to his Creatures. Theſe perfections are as it were its life, and it is ſaid to die, not by diſſolution of its ſubſtance, but by ſuch depravation of its powers, as other things are, which, retaining their ſubſtance, loſe their good qualitys: as Salt when it loſeth its ſavour, Flowers, when their beauty and ſcent is gone, and ſtrong liquors, when their ſtrength & briſkneſs is expended, all theſe are ſaid then to be dead; and ſo it is with the Soul, when it is without *Goodneſs, Wiſdom and Activity in doing good.* GOODNES is the moſt primitive of all perfections, the root and ſoul as it were to the reſt, they ſubſiſt in it, and in them it ſubſiſts and acts: We can form no notion of it in our minds but as a perfection; and as ſuch in and of it ſelf: But WISDOM muſt be conceived as generated by Goodneſs, ſubſiſting in it, & acting by it; or elſe we may think it otherwiſe; and ſo of *Active Power* if it proceed not from both: God therefore calls his GOODNES his GLORY, *Exod.* 33.19. and it may be in a ſence ſaid to be his Life and ſo meant, *Eph.* 8.14. For take from the conception of God

his GOODNES, and DEITY dies in our mind; for whatever Notions we retain of his infinity, eternity, omnipotency &c. yet except we do conceive him to be good, we cannot apprehend him to be God. Therefore when the Divine Goodness was so Eminently exhibited to the world in our Saviour, he is thence said to be the brightness *of* his Fathers Glory: So the Soul, although it retain the essence of an intelligent and active Spirit, yet if it be ignorant of this most glorious perfection of God, and do not behold it in the Glass of his VVorks, and especially that of his word in the Gospel of Christ Jesus where it is most fully revealed; And so *behold it* as to be Transformed into the same *Image and Likeness*; it is, notwithstanding its natural being, yet utterly Estranged from the Life of *God*; For *Charity*, (which is the same in us with that we call *Goodness* in God) is that vital Principle in our Souls, without which, whosoever liveth is counted but dead before God (and sure God counts not amiss) so that you see the Death of the Soul doth not conclude any destruction of its Being or natural powers, but a defect of Vertuous qualities and regularity in its operations, & this Death is capable of being overcome by Divine aids, natural & supernatural; which are not wholly wanting to any, but bestowed superabundantly on us. By which it appears, that as among all the Appetites and Passions, which conspire the Death of the Soul, none so pernitious and deadly as this of Covetousness, so none should be more carefully prevented by Education, and Eradicated by Repentance.

But because this Matter is Weighty, I will make a Digression to explain it.

I say then that among all the Appetites and Passions which conspire the Death of the Soul, none is worse than *Covetousness*; because it is so contrary to *Goodness*. *Goodness* (as I said) is primitive in the essence of Moral Perfection, that which gives all Virtues their Being, as such; that which cannot but produce them all, if in a capable subject, that which *subsists* in them, and by which they all *subsist*, that which *works* in and by them and to which they subserve. To make this as plain and profitable as I can, I shall first explain the Nature of *Goodness* and then shew how this *Vice* is against it.

GOODNES is the perfection of all Beings and beginner of all profitable effects, & the *more* excellent a subject is wherein it resides, the more excellent is it's Nature and mighty it's Power. God over all is *Goodness* above all, *Goodness* in all, and *Good* unto all his Creatures; his *Goodness* hath all *Perfections* in it self; and therefore working within it self must beget *Wisdom*, whereby to direct and govern all it's Operations *ad Extra*. The power and seed of Wisdom must needs be contained in *perfect Goodness*; for none can form a Conception of the latter, as subsisting in intelligent beings, but as it contains the former. *Wisdom* Being so absolutely necessary for *Goodness* to work by, we cannot conceive but that, while it hath it within it self, it must operate upon it self for the Generation thereof; and that operation must be *Ad ultimum Posse* (as they speak) Therefore God being an infinite Omnipotent Being; and in this his operation within himself, working naturally and necessarily, and so to the utmost of what he can, his Wisdom must be equally infinite and omnipotent as his *Goodness*, and their substance in each other Equal and Mutual.

From these two working together within themselves must proceed an *Active Spirit* of equal power and infinity: for as there is nothing in God but himself, so whatsoever proceeds from the operations of the Deity within it self must be God infinite and Almighty. No man can conceive of *Goodness* but as inclining to be Active and Vigorous in doing Good, nor of

ſuch a Wiſdom, (*viz.*) that which is generated by *Goodneſs* and that hath *Goodneſs* dwelling eſſentially within it ſelf; but as it is contriving and ſuggeſting always ſomething of excellent nature to be done, for which therefore (as judging it worthy to be done with Vigor and Activity) it muſt emit an *Active Spirit*; ſo that from the *Diſpoſition* and Cooperation of *Wiſdom* and *Goodneſs* ſuch an *Active ſpirit* muſt proceed as may be perfectly ſubſervient to both, & of the ſame nature with both. Now the Divine *Goodneſs* affecting, Wiſdom contriving, and *his Spirit* effecting the Creation of man, & that in the Image and Likeneſs of God himſelf, with a mind and ſpirit of like powers, and alſo capable of like perfections to his own, I ſay this being ſo, the perfections in God muſt be ſuppoſed to attend the impreſſion of themſelves on man. And mans Duty, to receive them according to the capacity given him, and in ſuch manner as is agreeable to the Nature & Quality wherein he was made: Hence it will follow that the *Goodneſs* of God doth ſtill incline, his *Wiſdom* contrive, & his *ſpirit* work towards the making us to be like himſelf, and that chiefly in a great delight in the happineſs and welfare of all men, and a readineſs to aſſiſt the ſame according to our capacity and in proportion with our ability; but yet that our Nature being made intelligent and free, God will not work on us by ſecret impulſe, and forcible Neceſſitation, but by Divine Revelation and Moral *Swaſion*; which if we reſiſt, we oppoſe our ſelves againſt God, and pervert our own faculties, and become ſo contrary to *goodneſs* that God muſt ceaſe to be himſelf, if he be not contrary to us; and this introduceth the ſecond thing, *viz.* The contradiction that is in Covetouſneſs unto *goodneſs*, both as it is in God, in his works, & in our ſelves.

The greateſt contrariety to God, that we know among all created Beings, is *the Devil*: whoſe Character is *the evil One*; and evil in the very abſtract. A *ſpirit* he was, Originally Luciferous and bright above all others (as is probable) and made capable to be impreſſed with perfections which I call Moral in an equality to thoſe which were Natural in him. But theſe impreſſions could be made only by his applying his faculties unto God, when God was manifeſt unto him (as the Wax is applyed to the Seal, as well as the Seal to it) that from God theſe perfections might be impreſſed on his capable Nature, but this it may ſeem, he was not neceſſitated unto, but lef,

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to perform according to the liberty which he had, even by nature, a liberty equal to his glory in other respects. Being made thus in greatest glory and liberty of any created Being, the *infinite goodness* doubtless had exhibited to him the glorys of his grace, not only in the excellency of that Nature wherein he had made him, in the Ministrys and Attendances of other inferior spirits, and a mighty Dominion given him over inferior Creatures, but in immediate Communications of himself and of his Divine favours and familiarities, and this not only to attract his Adoration, which might sufficiently have been done by the display of his glorious greatness, but to impress the Image of his goodness on this glorious Spirit, that thereby he might be made to imitate him in all his operations, to the good of other Creatures. But it may seem that the Devil, rather applying his Cogitations to the majesty and greatness, the opulency, self-sufficiency and incomprehensibleness of the God-head, & such like natural perfections, than to these moral perfections his *goodness*, &c; and ungratefully *forgetting* that those perfections of Gods essence were the Fountain of Being and all Beatitudes to himself, and by him to be adored, but not aspired unto; and *preferring* the pleasant conceit of being like God in those his incommunicable glories, before the likeness of that *goodness*, which God esteemed his chiefest glory and delight, & yet would most gladly have all his works to pertake of: THIS PLEASURE of their Proud, Ambitious, Covetous conceits and imaginations was the cause of that *Malice* which turned them from Angels to Devils: for nothing else, in meer Spirits, can we think of that should operate to that end.

For those spirits conceiving that the possession of all things was their felicity, and that conception and imagination working a disposition to seek themselves & their own satisfaction in the possession of what they found their desires incline to (which is perfectly opposite to the nature of *goodness*) they had now in themselves the Fountain of Evil, (*viz.*) *a self love that is opposite to the love of God and their fellow Creatures*, moving them to maligne others happiness & to draw to themselves all things, whither from God or from Man, to add to their own. This was perfectly opposite to the Divine *goodness* & utterly destroyed his Image (as morally considered) yet so as these Spirits still retained that which was natural *viz.* spirituallity, freedom, intelligence and

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activity. This malice therefore subsisting in such a Nature as that of the Devil, could operate within it self for the Generation of a Hellish Wisdom to subserve it, and these two co-operating in such a Nature are apt to emit or send forth an active power working upon all things within its reach for evil and mischief.

The next contrariety that appears in created Beings to the Divine *goodness* is in man: MAN made at first but a little lower than Angels, and with a mind indued with such powers as resembled Gods Natural perfections as well as they, and made capable also of the impression of those perfections which I call moral, and of the operations tending to effect the same: And God, having made man such a Creature, made also the glorys of his Divine *goodness* to shine round about him, but most of all to be manifest within himself. He brought also all the *Creatures to him* and shewed him, that tho they were all his own by Original right of Creation, he would make him Lord over them all, and so he gave him power to impose names on them as his own servants & to be their master. He also planted *a Garden of pleasure* for him and placed him there, and then entertained him with *great Familiarities*, and descended from his Palace on high to visit him and that in sensible discoveries of his presence. He provided, to preserve him immortal in this blessed state, *The Tree of Life*, and to teach him his duty therein was to govern himself by reason and Revelation not by Appetite and Passion, he made the *Tree of Knowledge of Good and Evil*, with a Command to forbear it to try his Obedience, this, as well as the rest, was a discovery of his *goodness and wisdom*. All this he did to make him good and wise like himself, & to delight to do good to inferior Creatures; and, when multiplied and increased according to the Divine blessing, that men should mutually delight in the happiness of each other, and should employ themselves in interchange of kindnesses. But the Devil envying this happiness of man and covering to make him his own, as he did all things else, wrought by his Serpentine Wisdom to inspire him with like *Malice* to himself, which to our *sorrow* he effected by representing the excellency of that Fruit which God had forbidden *as good for Food* and *very desirable, for that it would make man Wise as God himself*, whereby, inveigling the fancy with a secret pleasure, such as was apt to intoxicate the mind and make it forget God and *his goodness* and to affect a-

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another kind of happineſs then what at preſent they enjoyed. Thus he inſpired them with a covetous deſire of the poſſeſſion and uſe of that Tree, which alone God had reſerved as his own propriety, while he gave them others in great plenty. It was Evident, if their Eyes had not been blinded by this fantaſtick pleaſure, that they wanted neither Food nor Wiſdom, nor could they uſe more than they had to any other purpoſe, but to pleaſe ſuch an irrational Apperite of Covetouſneſs, and yet when they had received this Poyſon of the *Serpent*, beginning to ſuſpect, that notwithſtanding Gods Bounty towards them he envied their happineſs, and thought that too much to give, which they were capable to enjoy and therefore deny ed them that Tree which was good and needful for them, they became affected with a Covetous deſire to have that alſo; and here began the working of that Malice which is ſo contrary to the Divine *goodneſs* and mans true felicity. which conſiſts in a *Covetous deſire of what we do not want nor can uſe to any other purpoſe than to pleaſe our ſelves in a conceit of being Rich, great, and ſelf-ſufficient, or in an inordinate deſire of what may be needful and uſeful untous*, but of theſe two the former ſort of evil affection is far the greateſt & worſt, and alſo doth infer the latter.

And this *Malice* contains within it ſelf all manner of Vices, for that, ill deſires are the Root and Spring of them all, and all the Violencies, Perjuries, Murders, Roberies and whatever things you can name that are vitious, are done in proſecution of their ſatisfaction. The poor man, that immoderately deſires what he wants; lyes & ſteals, and cheats and couzens & doth many things more for his ſupply. And others that want, only becauſe they deſire, and for no other cauſe imaginable, yet do far worſe things for the ſupply of ſuch wants than the moſt indigent in the World for ſupply of theirs.

God, that made man a Neceſſitous and Dependant Creature, and did provide in infinite plenty for his ſupply, doth never forbid a moderate and regulated Deſire and Apperite unto him; but when men, not conſidering theſe apperites were made for uſe and profit more than for ſenſual delight, and to be ruled by reaſon and not to ſuffocate it: I ſay when not conſidering this, and finding a delight in the acting and ſatisfying theſe deſires, they ſuffer theſe Apperites of Nature to be ridden and impregnated by Devils and Evil Spirits, till they grow big and unſatiable in their deſires, and then

then theſe deſires work on all things, yea, on the very ſubject wherein they are, to miſchief and deſtruction; This is that *Malice which is ſo contrary unto Gooddnſs.*

And this *Malice* becoming the habitual diſpoſition of man, conſidering his rational and ActiveNature, muſt beget in him a *Wiſdom* to contrive for it's Exhibition and Satisfaction: And an *Active Spirit* will proceed from theſe two, influencing and acting all things according to the Evil Nature it hath in it ſelf, but received as aforeſaid.

Man being made intelligent, his habitual diſpoſitions muſt have intelligence within them, and when once *Malice* is become thus predominant, and hath taken poſſeſſion of the man, it will ſo work on it ſelf as to generate conceive and bring forth what may be ſervicable to the pleaſing it ſelf, and to operate to that end: the firſt of which productions is a *Wiſdom* or *Subtlety* of equal power and operarion with it ſelf, & which partakes of its own Nature, and is ſuch, as this *Malice* is, earthly, ſenſual and deviliſh. For the *Malice* I ſpeak of conſiſts of the whole Nature of *Covetouſneſs*, which extends to all things, and works on ſeveral Objects as they ſuit beſt with the ſubject wherein it is: & as ſuch it iscalled by ſeveral Names, *Ambition, Senſuallity,* & *Covetouſneſs Properly* ſo called, but all theſe meet in the love of Mony, which anſwers all things, and ſerves to purchaſe all kind of ſatisfactions, which is therefore called the Root of all *Evil*, or *Radical Malice*, and is moſt contrary to *goodneſs* of all other ſorts of *Covetouſneſs* whatſoever.

And when *this Malice* hath conceived and brought forth this *Evil Wiſdom* and dwells in it, ſo that by their operation together both are delighted & increaſed (mans Nature being capable of ſuch increaſe) theſe two will ſend forth ſuch a Spirit as will influeuce all things near them, and will operate on all things about them, by the direction of that ill *Wiſdom*, and according to the Nature of that ill *Diſpoſition* from whence it proceeds.

This *Malice* thus infuſed by the Devil, into the Nature of Man was ſoon propagated, & filled the earth with Violences: Violences, ſome more ſecret (like that of a ſmall but mighty ſcrew:) that by little and little overturned Families and Eſtates that ſeemed ſtrongly founded: others more open (like that of battering Rams) bearing down all that oppoſe their rapacious proſecutions & violent invaſions: This was

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that *Evil* that made all *Mans imaginations Evil and that continually*: that *malum figmentum* (as the *Jews* called Original ſin) which withdraws us from the Contemplation of Gods *goodneſs* and the Obedience of his Laws: An Evil Diſpoſition which is perfectly contrary to His Nature who is *love* and *Goodnes* it ſelf; and who, being in all, fills all things with Good; And contrary to that Charity & Goodneſs which is his Image, that Charity which is *kind and ſeeketh not her own things, nor envieth thoſe of others*, 1 Col. 13. 5.

Man living in this World in the midſt of various Objects, that tempt and provoke this *Evil Diſpoſition*, the Devil always is moſt intent to improve and inforce the operation of them on his mind to increaſe the ſame, that thereby he may utterly deſtroy Gods moſt beautiful and glorious Image in our Souls, and impreſs us with his own moſt ugly Vizage; *viz.* a temper of mind ſo ugly, that every man hates it in another, altho' he hath it in himſelf, ſo uneaſie, that none can be quiet in any ſtate whatever that hath once put it on; at leaſt, not till he have put it off again by Repentance.

GOODNES in God is his very Nature and Eſſence, and therefore muſt be conceived to work Naturally and Neceſſarily, and to the uttermoſt of its power; but *goodneſs* in man is not his Nature, but is impreſſed on his mind in the way of Gods Revelations, and by a Moral ſwaſion given thereby; & in the ſame way that it receives its Eſſence, it is alſo awakened and moved to all its operations; in all which it works, not Naturally, but freely and contingently, and therefore muſt excite it ſelf, and be excited by others, to work for the Generation of ſuch a Virtuous *Wiſdom* as may ſerve to render it moſt profitable to it ſelf and others, without which a *Goodneſs* of *diſpoſition* oft betrays men to that which is pernitious to both. And ſo alſo the *Malice* I mention being impreſſed by like means, the Devil is moſt of all active in the uſe of all ways of impreſſing the ſame on us, both by inward ſuggeſtions and repreſentations to our minds, and by bringing our faculties and the objects together, and when he hath once done this, he is continually exciting this *Covetouſneſs* to work for the Generation of this deviliſh, earthly, ſenſual *Wiſdom*, and doth effectually aſſiſt its operations to that end and in the ſame manner doth he inſtigate the cooperations of this *Malice* and *Evil Wiſdom* together, to the Emiſſion of an *Active Spirit* to influence all things for miſchief; therefore

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fore as I began, ſo I conclude, that of all Vitious Apperites & paſſions this of *Evil Covetouſneſs* is the worſt and therefore moſt neceſſary to be put off by Repentance, and now I will return where I left.

BUT neither the bare Freedom from this or any other Vice is ſufficient of it ſelf, nor is it to be *Reſted* in as our Righteouſneſs, which conſiſts in doing *Righteouſneſs*, and not only in forbearing to do *Evil*, for if we do reſt there it will but deceive us: if a man be not guilty of ill deſires of *Riches*, or of ſubtil contrivances and baſe actions for acquiring the ſame, yet if when God hath given him *Riches* as a Talent to trade with, he have not uſed them for the doing him honour and ſervice, and alſo to inable him to do the more good to his *Fellows*; If he have not uſed them in grateful returns for Gods Mercys and Expreſſions of love to his moſt dear and bleſſed Saviour, in doing Offices of humanity to all men, and of Chriſtian Charity to all Chriſtians; I ſay if ſo, he muſt ſee cauſe to repent for this, as well as for ſins of Commiſſion, if ever he will be ſaved, and that, with a *Repentance* that hath meet fruits too, which in this caſe can be only a freeneſs in maintaining *Good Works*, and a double diligence in doing them.

And here I muſt obſerve the *Reaſon* why the Divine Commandments are all given in the Negative and why the *Sacrament* whereby we are initiated into the Church (even now as well as that of old) is ſignificant of the exciſion of ſinful habits, and purification of carnal affections; And I conceive the reaſon to be this; The ſoul of man being made in the Divine Image *a Spirit* (*i.e.*) an Active and moſt Vigorous principle, Light and Life, continually working as God is ſaid by our Saviour *hitherto to work*: I ſay a ſoul of this Nature needs nothing, but what is in it ſelf, to move it to Action: but it needs to be unburdened from that, which clogs it and diſables it thereunto; And again, 'tis only the Corruption and diſeaſe of the Soul that makes it work ill, remove

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that and render it ſound and pure, and it naturally works towards it's true felicity, ſo that you ſee the reaſon why God hath forbidden all that is evil in the firſt place, that ſo our ſouls may act according to the Nature he hath given them and procure the felicity deſigned for them.

And it is to be conſidered that this felicity is rather in doing, than receiving good, God is the Supream good of man, but is ſo as we work on him, rather than as he works on us; & if the ſoul be not pure and ſound, it cannot work on him as our happineſs; Light is the pleaſure of the Eye, but if this Light pour out on the Eye the moſt glorious & beautiful beams, when the Eye cannot receive them & operate thereon by reaſon it is evil, it enjoys nothing but rather ſuffers; ſo it is of all other Facultys & their objects. The happineſs of man is like that of a Lover, who enjoys more in loving & imbracing the beloved Object, than in being loved and imbraced thereby; and therefore God repreſents the congreſs whereby we are made happy in him, to that of youth in its greateſt Vigor when Mutually inamored of the chiefeſt humane beauty. Now we know that he that loves moſt is moſt happy; take a Virgin, if ſhe be moſt beloved of a man, and have all the entertainments he can poſſible give her, yet if ſhe be poſſeſſed of a contrary affection, all cannot make her happy: but now, if he ſet her Eyes on the Beauty of a man, and have her fancy poſſeſſed with his ſtrength and activity, his Nearneſs and Gentillity, and other good Qualities; and ſo grow inamoured of him; how doth it then pleaſe her to be his Votary, to take on her the bonds of Matrimonial Duty and Servitude to him, to ſtoop at his Feet, and to ſerve him in all Offices of kindneſs and Obedience; and her freedom of injoying and imbracing him, of dwelling in his preſence and being active in the ſervices of a Wife; is that ſhe rejoyces and exults in as her felicity: And even Man, who is made to govern the Woman, yet if he be firſt affected with this paſſion, he ſo forgets the Dignity of his Sex, that he ſeems to himſelf to be only happy in the Drudgeries and Attendances of his Miſtris, juſt as it is with a ſoul enamoured with the Divine Beauties: Nothing in the World can make him more happy than an opportunity and an ability to ſerve and honour his Creator and Saviour. And if he have but Vigorous and Active powers, purged from the Vices and Corruptions that weaken and diſpoſe them, and frequent occaſions to exerciſe himſelf in

Piety and *Good Works*; Let the World take all its Pelf and Pageantry and beſtow it elſe where, he cares not a Ruſh as long as he can be thus happy without it.

Thus I have Digreſſed a little to ſhew the ſubſerviency of ceaſing to do Evil in order to the inducing a habit of doing *Good Work*; But becauſe I have obſerved that it is very difficult to affect mens minds with a ſence of the ſinfulneſs of the neglect of *Good Works*, and to perſwade them of the Truth and Juſtice of Gods dreadful threatnings, and of the neceſſity of his Judgments for this ſinful Omiſſion; I will now mention *ſome particulars* to ſhew wherein the ſinfulneſs thereof conſiſts, and will diſcover it ſelf to us if we will but conſider it; whereby we ſhall come to underſtand how juſtly and highly this provokes the Almighty, and that we may believe that this will ſurely bring his Wrath and Vengeance on us, except we repent and do *Good Works* for the future.

I. It *perverts the end of all Gods gifts*; God hath given us all things richly to enjoy, that we may give a plentiful ſupply to other mens wants, he hath given his Son to die for us, that we might learn to lay down our lives for the Brethren, eſpecially when the common intereſt of Chriſtianity ſo requires: Chriſt once emptied himſelf of all the Treaſures of Divine Glory and appeared in the poverty of our humanity, that he might inrich us miſerable Mortals with Eternal Felicity, and this he did to oblige all them that believe in him to part freely with all that which is moſt ſplended, moſt dear to them, or apteſt to miniſter to their Carnal intereſt, when the neceſſities of their Poor Brethren require it; So that in the Acts of Charity Render unto God the Fruit of all the gifts beſtow

d on us, and to *Christ* the Fruit of what he did and uffered for us. God is the common Father of the World and Christ our common Saviour (especially as Christians;) God gives riches to some only s Stewards for the rest, that *as they receive the gift from his hands, so they should Minister the same to others as good Stewards of the manifold grace of God*, Pet. 4. 8. and Christ hath given various gifts & inistrys to some in the Church, but 'tis that they ay serve for the common benefit of all, and indeed the designe of all the gifts of God and Graces Christ is to introduce that Universal Charity wards all men, & brotherly kindness to all Saints hich may recommend the Christian Religion to e World, and give it due effects to its recovery om a miserable and distracted State to the most peace and felicity that is here to be expected: and s most certain that when God makes any Man or ristian *a Ruler over others*, or sets them upperost in respect either of gifts or riches, it is, that *as thful and wise Stewards, they should give to his Family their meat in due season* (*i.e.*) employ those gifts talents for the relief of such as need amongst Children *of* Men or *of* the Church: & *if* any Christ-s (in whom this paper is most concerned) instead devoting themselves and their Estates to the vice of Mankind & the Church, the Family of God Christ, do wholly use the same, for the gratition of the base lust *of Covetousness*, not caring do service to God or Man, so they can but get ny; and, forgeting their Lords coming to call m to account, Belly-beat their Fellow-servants, these their neglects of Charity to the Poor, they certainly find this to be a mighty Provocation

of the Divine Wrath and Vengeance, and t
Their Lord will come in a day when they look not
him, and an hour they are not aware of; and cut them
ſunder, and give them their Portion with Unbeliev
Luke 12. 42.

II. It fruſtrates the effect of the Divine *Goodn*
diſapoints the deſign of his *Wiſdom*, and reſiſts
operations of the Spirit, as far as man can do.

1ſt. The effect which all the manifeſtati
of the *Divine Goodneſs* ſhould have on us, is to
able us to *doGoodWorks*, to oblige us to perform th
and to impreſs on our minds that moſt Divine C
racter of a Gracious Affection and Diſpoſition
clining us thereunto; now what can more fruſt
this effect, than when men diſable themſelves to
by a cuſtom of Scraping, and forget all Obligat
to give by reaſon of their intention on getting
deſtroy the Character of a Charitable mind, &rec
that of a baſe ſelfi h diſpoſition, by continual Ap
cations to the ob ects that ſuit their Covetous de

2ly. That w ich was intended and deſigned
the *wiſdom of* G d, when it contrived at firſ
Create us with ſuch excellent powers, and from
root to ſpread us into ſeveral Families and Socie
to give us the Dominion *of* inferior Creatures,
Poſſeſſion *of* Earths Treaſures; certainly it was n
ther than this, that we ſhould exerciſe our Pow
and uſe our poſſeſſions, in doing good mutuall
each other, to the honour and pleaſure *of* our
ator. And when the ſame *wiſdom* afterward
trived and deſigned to redeem us *from* our
fall by labours and ſufferings, and to take our
ture to capacitate him for the ſame; when he
us one body and united himſelf to us as our

hen he *Filled us with his own fulneſs Grace for* ace, yea, emptied himſelf that he might ſo fill us, became poor to inrich ns; when he poured down undant influences of *D*ivine Gifts andGraces into s Members, that they might convey and communi- te them to each other; what could be the deſigne it, but to make us pittiful helpful and muniſi- nt, as he, to love one another as he had loved us l to forgive and to give, to lay out our ſelves and ſtates in doing Good VVorks, nay to lay down r lives for the Brethren, in Caſes that require it; w when, notwithwanding a.l this, men are ſo ollowed up with cares and concerns *for* them- lves, that they have no pitty or commiſeration on hers, when they will neither do nor ſuffer any ing (*if* they can help it) but it ſhall relate holly to their own advantage, when they will ne- r take on themſelves the perſons of the miſerable d conſider what they would have done to them- lves if they were in ſuch a State, when they will t part with any thing,or ſo much as communicate at which thereby is not parted with, for the good others, I ſay when it is thus, what can more diſ- oint the deſign of Gods Eternal Wiſdom?

3dly. All the *operations of the Divine Spirit* tend mortifie all carnal and worldly luſts, to take a- ay the heart of Stone and make us hearts of fleſh, hearts apt to receive the impreſſions of Pitty and mpaſſion to our Brethren) to give us a Faith that orks by Love, a belief of the promiſes of Gods ercy and Goodneſs to us that makes us partakers a Divine Nature like to his in being merciful & od to others; to fill us with the hope of eternal fe, that we may contemn the Riches of this that

is but temporal, to teach us to make us such Friends of this *Mamon* of unrighteousness as may receive us into those Heavenly Habitations. He is the Spirit of *Love* and of *Wisdom*, and through his operations we become *full of Goodness filled with all Knowledg* for the right Exhibition of it, *and able also to instruct others*, and thereby to influence them with the same mind. This Holy Ghost is sent by the Divine *Goodness* & *Wisdom* to *pour into our Hearts* that most excellent Gift of *Charity*, the Bond of perfectness (as we pray Colect next before *Lent*) his Ministrie serve to form Christ in us, and make us just such as he was, in *same-ness of mind* and likeness of Conversation; desirous to do Good though it cost us our lives, and going about to practice it with unwearied labours, all which is known to those who are conversant in the Scriptures: Now what can more resist such operations as these, than the hardning our hearts against the cryes of the Poor, &c. against motions to *Charity* and *Good Works*; than the stuffing our minds with worldly Cares and deceitful Fancy of the Excellency of Riches, so that there cannot be *That hearing of Faith by which the Spirit enters into, and Works in us*, Gal. 3. 2. 5. than the *Giving place to those Covetous desires which makes us deride even Christ himself and all the promises and threatnings whereby he inforceth a preparation for Death and a provision for the Eternal World*, Luk. 16. 14. and more such like which is included in these sins of Omission greatly resisting the operations of Gods Spirit.

Now who can consider the infinite Majesty of God, and the exceeding Meanness, and even Nothingness, of Man in comparison of him, and not

think it a very great *Provocation* of his Wrath, to be ſo diſapointed and defeated. 'Tis true indeed, God can bear down all this *Reſiſtance*, effect what he deſires, and carry on all his deſigns in diſpight of us; but having made us free and Voluntary Agents, and being always conſiſtant with himſelf, he is ſaid to be reſiſted and defeated, when we will not be wrought on in ways ſuited to our Natures and the Order he hath eſtabliſhed in the World; & it is truly ſaid God cannot do, that which cannot be done, but in contradiction to foregoing Revelations of his decrees and purpoſes, whether it be in his word or works.

III. 'tis a practical Denyal of Gods Supream Dominion and Lordſhip over the world, and doth inferr a Contempt of his Providence, and that we either Queſtion his Being, or defie his Power: and theſe things muſt needs incence his wrath and diſpleaſure againſt us: *Let* me a little explain this.

1ſt. there was never Lord of a Manner on Earth, but in his moſt bountiful Grants unto his Tennants & Vaſſals, he ſtill reſerved to himſelf ſome Tribute of acknowledgment whereby his Original Right and Supream Dominion ſhould be acknowledg'd. And can we think that he who is Author of this *Wiſdom* and *Prudence* in man, will himſelf be careleſs of his own Honour? No Sir, his Glory is dearer to him than a thouſand worlds; and therefore though he hath given this Rich & Fruitful Earth to the Children of Men to trade and dwell in, having the infinitely more Glorious Heaven for his own habitation; and though he indulge them to uſe all things that they can get and poſſeſs therein for the purpoſes of humane life (*i. e.*) not only to ſupply the neceſſity of

it, but to maintain a Grandure fit for the Estate they are Masters of therein, yet his Will and Pleasure is, that according to the measure of our possessions, we offer unto him such Sacrifices by way of acknowledgment as may preserve in our selves and declare to others the Remembrance we should have of that Original right which he hath reserved to himself in all we have, and that still he hath power to resume it, if we make a Forfeiture by ingratitude or abuse. And as this Duty belongs to all Men, so the signification of it is by that Law which is written in the hearts of all mankind, whence (as many think) the offerings of *Cain* and *Abel*, and other Eucharistical Sacrifices, first proceeded (although those that were Propitiatory might come from another cause.) But, whether that be so or not, it is a thing most evident, that it is Gods incommunicable Right to be Lord of all, and none of us are more than his Vassals and Stewards; and therefore where he gives he expects to receive, and that also much, of those to whom he hath given much; though of them to whom he hath given little he expects the less. Now this can no otherwise be done but by devoting some part of our Estates, to the maintenance of some such things as either tend most immediately to his Worship and Honour (such as all the Ministry's of Religion are) or of some such persons as are more especially related unto him, and these are the Priest and the Poor: 'tis true, God hath not obliged us by any positive Laws, for the manner or the measure of this, but leaves every one to his free Choice, that being Voluntary, it may be the more rewardable; but thence we cannot conclude, that we are not obliged to do it at all; God loves

a chearful giver, but eſteems himſelf robbed if we give not at all; And it is no excuſe to ſay we give Tithes of our *Land*, and pay our Taxes to the Poor; for tho the robbery be the greater when we offend againſt the Law of Nature and the Laws of the Land at once, yet in paying Tithes we give that which was never ours, and in paying the Poors Tax, the Law may be more properly ſaid to give than we; there muſt therefore be ſome other way of acknowledgment beſides that, which can be only by doing the *Good Works* I write of.

2. Another thing that is provoking in the Omiſſion of *Good Works* is, that it is a *C*ontempt of Gods providence, for he that believes that God Governs the World and diſpoſes of all Events therein, either to the good of thoſe that pleaſe him, or to the puniſhment of evil Doers; I ſay he can never look on ſuch a man, who neglects a thing ſo graetful to the Almighty as doing *Good Works* as any other than a Contemner of his *P*rovidence; God hath indeed, Eſtabliſhed a fixed Courſe and Order in Nature, and according to this he makes all things ordinarily to work: And ſo the diligent hand maketh Rich and ſtrength prevails over weakneſs, and the beſt Legs wins the Race, & the moſt skilful in their profeſſions find moſt favour, eſpecially with thoſe that need them, and they get moſt mony that beſt underſtand their Trades; But the wiſe *Solomon* hath obſerved, that it often falls out otherwiſe, for that there are Seaſons and Accidents that God always keeps in his own power, whereby he alters the ordinary courſe of things as he pleaſeth, and this all find true by experience: Beſides even when men obtain that which their Natural preparations

or their acquired Endowments tend to, there is yet need of Gods bleſſing to make them happy therein; *Solomon* had ſeen (and ſo have we) *that Riches are often reſerved for men to their hurt*; that the abundance of the Rich hinders their reſt, that great Eſtates makes mens Follys more remarkable (as a Jewel in a Swines Snout) and that very often they render them a more plain mark for the envy of their Inferiors, and the oppreſſion of thoſe above them: And ſo it is of all other Endowments if Gods gracious providence do not intervene. Now when men, notwithſtanding all this, never think how they may oblige the Care and Bleſſing of the Almighty, either by fidelity in his Service, and fruitfulneſs in *Good Works*, as he expects they ſhould, who can think but that God will reſent it as a Contempt of his All-diſpoſing Providence, and ſo conceive a great diſpleaſure againſt ſuch proud ſinners.

But 3dly. ſince it ſeems that the mind of man (if it be not utterrly blind) cannot reſiſt the *Evidence* of Truth in the firſt Caſe, nor natural ſelf-love ſuffer us to be ſuch Enemies to our own good in the ſecond, therefore this Omiſſion of *Good Works* may make men think that we even queſtion the being of a God, and that we dream, with the *Atheiſts*, that things came together, into the excellent Order we ſee them in by a Conjunction that ſeem'd Voluntary; and will diſſolve again by a fatal neceſſity; & though this be very rediculous, yet wiſer men, in the eſteem of the World, have dream'd ſo, than ever they were, that thought (on the ſuppoſition that there was a God & he the Supream Lord of all) that we might omit this of *Good Works* that is moſt grateful to him, and the neglect whereof ſignifieth a

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Contempt of his Providence (if ever there were any ſuch.) But the holy *Pſalmiſt* hath put it out of doubt, that the defect I ſpeak of muſt proceed from this Cauſe, in that he moſt plainly refers the Omiſſion of Good Works to a conceit that there is no God, *Pſal.* 14. for having ſaid in the 1ſt. Verſe, *The Fool hath ſaid in his Heart there is no God*, it follows Ver. 3. *There is none that doth good; no not one*: And may we not well think, that thoſe who will not believe there is a God, nor believe it ſo as to acknowledge it in the way before *mentioned*, & that notwithſtanding all they ſee of his *Goodneſs*, *Wiſdom* and *Power*, in the Creation and Government of Heaven and Earth, ſhall know it to their ſorrow, by what they ſhall feel of the manifeſtation of his Wrath, it may be on Earth, but certainly in Hell.

3. There is yet one thing more, which the Omiſſion of *Good Works* doth ſeem to ſpeak men guilty of which is worſt of all, and that is their defying of Gods Power. And as this is worſt, ſo the Evidence againſt them in this Caſe ſeems cleareſt, for altho, as I obſerved before, mans reaſon be more capable of being deluded by Atheiſtical thoughts then perſwaded that God may be neglected if he be; yet ſome men think, that the *inviſible things of God are ſo clearly ſeen by the things he hath made*, that no man can be a perfect *Atheiſt*, (however he or others may endeavour to have it ſo:) But then it muſt follow, that ſo far as men do believe there is a God, and that he hath Sole-Right in all things, and orders them as he pleaſeth (whether they belive this willingly or neceſſarily) I ſay ſo far, the neglect to do ſuch things as pleaſe him, muſt be referred to the contempt of his power and to a vain confidence

fidence in their Riches, as a ſtrong Tower that will defend them againſt all Aſſaults of his Wrath and Vengeance; and that Rich men are ſubject to this Preſumption, appears by the Direction of S. *Paul* to *Timothy*, *To charge them that are Rich in this world that they be not high minded nor truſt in uncertain Riches.* And this was the very thing that the *Monarch* was guilty in, to whom the Council was given, in the beginning of this diſcourſe. It ſeems he thought there was none above him, and that he might Rule as he pleaſed in deſpight of God; who therefore ſent him to Herd with the Beaſts till he ſhould better underſtand that there was one *Moſt High*, that Ruleth even in the Kingdom of Men, *&c.* The Scripture hath many Inſtances of like kind, but but a little on each head leſt I be too long. I have touched theſe things to ſhow how great a provocation of Gods wrath the neglect of *Good Works* may prove, eſpecially when perſons have a great Ability to do them, and can have no juſt excuſe, either from the greatneſs of their Charge, or the neceſſity of an Expence any way ſuitable to their Eſtates, for neglect of the ſame.

But becauſe Mans heart is extream hard and ſtupid in Spirituals, and not eaſiely moved with the fear of God, let me ſtay you a little on the Conſideration *of the dreadfulneſs of the Wrath of God, which we provoke by neglecting Good Works.*

Ah! Sir, Had you ſeen the pouring out of this Wrath in the deluge of Waters that over-flowed a profligate and voluptuous world, or the pouring it down from Heaven, in Showers of *Fire* and *Brimſtone*, when God over-threw the proud and luſtful *Sodomits*, and fir'd them out of their eaſe & ſloath

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that was cauſe of thoſe *Vices*; When he conſumed their Riches, which being given them for *Good Works*, were made to miniſter to ſuch abominable *Luſts*. *Had you beheld when he made the Armys of* Iſrael *Miniſters of his Wrath, and cauſed them with a Shower of Stones to over-whelm Covetous* Achan *and his Family, to bury them, together with their Prey which they ſo much loved and luſted after, within that heap, as a* Memento *to all hoarders of Wealth to the Worlds End*: *And when with Fire and Sword, they deſtroyed utterly ſo many Nations of the* Amorites *becauſe their iniquities were come to the full.* Had you been among the quaking *Iſraelites*, when God deſcended in Thunder & Lightning on a burning Mountain to deliver his threatning *Law*, or beheld, with the amazed Multitude, the Sun turned into blood, the Earth trembling, the Rocks rent, the Graves opened, the dead (as affrighted) ariſing out of them & running into the holy City; when the Son of God ſuffered on *the* Croſs to introduce *his Gracious Goſpel*, & this, that none might think he did eaſiely blot out the hand-writing of Ordinances that was againſt us and take it out of the way by Nailing it to the Croſs. Had you ſeen any of theſe, or the many more, inſtances recorded in Scripture of the dreadful effects of Gods Wrath, I doubt not, but it muſt have made ſuch impreſſions on your mind, as might diſpoſe you to flee from the wrath to come, by bringing forth fruits meet for Repentance and amendment of Life; which as I have ſhewed is only (in this particular Caſe) works of Charity and that in ſome proportion to paſt iniquities, and to preſent poſſeſſions. But it may be ſome may think, on the mention of this laſt inſtance, that though Chriſt had a hard Task of

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it, yet he hath now finiſhed that frightful diſpenſation; Gods Juſtice is now ſatisfied, his wrath appeaſed the Thunder & Lightning ceaſed, & the ſtormy Tempeſt is turned into a ſoft voice, and God will now accept our Faith and good wiſhes as ſufficient tho we do no *Good Works*; Chriſt having done and ſuffered for us all that the *Law* required, tis enough that we believe in him, eſpecially ſince *we would do good, but evil is preſent with us, the fleſh luſteth againſt the the ſpirit, ſo that we cannot do the things that we would*; By ſuch miſunderſtanding of the Grace of God and perverting the Text of holy Scripture, men plead againſt the *Honour* of God, the intereſt of their own Souls, and the good of Mankind; all which (as I have ſhewed) are concerned in the neceſſity of *Good Works*. But, whatever indulgence the Goſpel gives to the truly penitent, and thoſe that faithfully endeavour to maintain *Good VVorks*; I am ſure it is moſt ſevere againſt all *Hypocrites* that pretend Faith, againſt Repentance & *Good VVorks* both; *Judas* the Ring-leader of thoſe *Hypocrites*, that enter'd himſelf Chriſts Diſciple and Menial Servant, only that he might ſteal, what he ſhould give to the poor, had a more dreadful end, than any we read of under the Law. And ſo alſo *Ananias* with *Saphira* his wife; ſo blinded by Covetouſneſs, that they thought they could cheat God Almighty as well as the Poor, were ſtruck Dead in a moment by Gods inviſible hand. And many of the *Corinthians* for ſome want of reſpect to the Poor in their Feaſts of *Love* and in adminiſtring the Sacrament, were ſtruck with ſickneſs and weakneſs, yea even with Death it ſelf. *We* may ſee in the Barren-Ground, and Fruitleſs Fig-

Tree,

Tree, what it is that hard hearted uncharitable Chriſtians may expect from Chriſt, of the former he ſaith *it is Nigh to Curſing and its end to be deſtroyed*; the latter *he actually Curſed, ſo that it preſently withered away:* and it is no wonder, for theſe ſort of men are none of his Diſciples, but are only Chriſtians in Maſquerade; when we ſay a man is an uncharitable Chriſtian, we ſpeak as great a Paradox as to ſay, he is a Drunken or a Swearing one, and ſome think a *greater.* For *Love* being the ſubſtance of all that Chriſt taught us whether by his Doctrine or Example; and this love to our Fellow Members being the certain ſign of our love and union to himſelf, and made by him the very Badge of his Diſciples; and *Love*, being vainly pretended when we neglect to releive thoſe that are in neceſſity; eſpecially when we have ſo great ability to do it: I ſay ſince it is ſo, it appears that none can be a true Chriſtian or a Diſciple of Chriſt that is thus Uncharitable: And this gives the plain reaſon of Chriſts ſeverity againſt ſuch, which is chiefly declared in that proceſs at the laſt Judgment, when he is ſaid to refuſe to own them, and to ſend them away with that dreadful Sentence, *Depart yea Curſed into everlaſting fire prepared for the Devil and his Angels, for I was hungry and ye fed me not* &c. *for in that you did it not to the leaſt of theſe my Brethren, you did it not to me*: And this is founded upon the Equity of that *Law*, *Heb.* 10. *If thoſe that diſpiſed* Moſes *Law dyed without Mercy, of how much ſorer puniſhment ſhall they be thought worthy, who tread under Foot the Son of God, and count his Blood a Common thing*; for there are more ways of doing this than one, I mean of contemning Chriſt and his Blood.

Blood: And it seems to me very Evident that this sin of Omission is one way of doing it; for when notwithstanding all the indearments of their blessed *Lord*, they turn a Deaf Ear to that passionate Command of his, *of Loving one another, as he hath loved them all*; when they will not pitty and relieve those poor distressed Creatures, that are as nearly related to Jesus Christ, as themselves can pretend to be, but will let them dye and perish, notwithstanding the powerful pleas which *Christs* dying groans, his gaping wounds, or his streaming blood, can afford in their behalf; I say such as these, may justly be thought guilty, in one respect, of Trampling on their Saviour, and undervaluing the Sacredness of his blood; and so those sorer punishments than ever *Moses Law* threatned become their due.

And indeed the representation of the punishment of wicked & unprofitable Christians, such as trample on their Saviour in his Members, and no more regard his precious blood crying for mercy to their poor brethren, than if it were a common or unclean thing; I say the representation of Gods final Judgment against such, is far more dreadful than any thing, which the light of Nature or *Law* of *Moses* ever discovered. The wrath of God was revealed from *Heaven* by Plagues, Deluges, Famines, and other bodily Destructions; by abandoning Men to the Devil, and to their brutish lusts; and by other ways among the Gentiles: And the Jews, for their disobedience ro *Moses's Law*, were threatned with Curses in the *Basket* and in the Store; in the Fruit of their *Bodys* and in the Fruits of their Ground; with vexation and terror of mind; with flight before their Enemies and Captivity into strange

ſtrange Countrys with Conſumptions and other bodily diſeaſes all dreadful enough: But when we conſider, beſides the continuance of all theſe in this Life, what the Goſpel threatens at the Day of Judgment and in the life to come, we muſt confeſs the Revelation of Gods Wrath thereby to be much more dreadful than ever was revealed before.

Would we but conſider the diſmal darkneſs that ſhall overſpread the World at the approach of the Judgment day; the Sun being darkned, the Moon turned to blood and not giving her light, & the ſtars falling from heaven like the leaves of a ſhaken Tree. And then would we repreſent to our ſelves the following ſigns and fearful ſights both in the Heaven Earth and Sea (whereof thoſe to be at the deſtruction of *Jeruſalem* were but a Type & Figure as the *Jews* held, which therefore our Saviour alludes unto) I ſay the ſtrange ſigns before thoſe firm and maſſy bodys ſhall paſs away, the mighty voices, the Thundrings the Lightnings, the Cracking & Clatering of the Heavens when they ſhall be rouled up as a ſcrole of Parchment, the voices of the amazed ſpirits of the Air, wondring and aſtoniſhed at ſuch revolutions: the Earth-quakes, the Eruptions of fire, Clouds of ſmoke and ſtinking Vapors, ariſing from the bowels of the Earth; Then the following Conflagrations of it with all the works that are therein, with the fervency whereof the Elements ſhall be melted, and the Heavens being ſet on fire ſhall be diſſolved to make way for the new Heaven & Earth which according to Gods promiſe we expect, 2 Pet. 3. To hear the roaring of the mighty Ocean & ſee the raging of its Waves while it is agitated with the Convulſions of the Earth beneath and the ſtorms of Heaven above, this cannot but ſeem to us exceeding dreadful.

Would we alſo think of the horor and Amazement which ſhall then be within the breſts of guilty ſinners. When they ſhall apprehend that all this doth but begin the Revelation of that Wrath which God hath conceived againſt them for their paſt ſins. Oh! how their Hearts will then utterly fail them for fear and for looking for thoſe things, which are yet come to paſs, Things which they had been forwarned of by Chriſts Miniſters and they would not believe them, but ſuch, as they muſt now believe & preſently ſee with Terror

To think then in the midst of this Consternation and Horror, when they shall hear the Angels with their great Trumpets and mighty Voices to call the dead out of their Graves, and gather the Elect from the four Winds, when those then alive shall see the dead begin to arise and spring out of the Earth and Sea round about them, when they shall feel themselves in a moment, in the twinkling of an Eye, changed from Corruptible to Incorruptible, and from Mortal to Immortal, and shall all stand together with the raised, to expect the most dreadful hour.

When they shall then hear the mighty shout in Heaven at the proclaiming the General Judgment, when all the heavenly Host shall be summoned to attend it; when the Voice of the Arch-Angel, the Trump of God, shall go before to call Devils and Men to appear at this great Assize, & to give up their Account; when the glorious Company of Angels in their Robes of Light come before, to make Christ appearing the more expected & revered; & last of all, when they shall see the signs of the Son of man begining to come in sight; His Chariot of Light first reflecting a Glory upon the adjacent Heavens greater than that of his Angelick fore-runners.

To see then the Son of Man on *the Throne of his Glory* whereon he shall sit to judge the World; his Face shining with most terrible Majesty; his Rayment bright & splendid far beyond that on the Mount when his Disciples first saw his glory; To see, as *Ez.* 1. 6. *In the midst of a great Cloud a fire, infolding it self in bright & curling flames in form of a Circle, & casting a mighty brightness round about it; A glory like the Colour of Amber spreading it self within this Circle of fire;* in the very Center whereof, *this most worthy Judge Eternal* shall sit in great Glory and Majesty to perform this last Act of his mediatory Kingdom, & to put all Rule Authority and Power under his Feet, while the greatest in Hell or Earth shall stand trembling at the Bar before his Judgment seat.

To see then *Those Righteous* whom they scorned and persecuted, whose pious lives they counted madness & their patient Death dishonourable, to see them now called to attend this great Assize, and assist their Lord in this Judgment of his Enemies, and theirs: when both those that are raised in, & those changed into the likeness of Christs own glorious body shall be caught up into the Clouds, and placed at the Right hand of this *glorious Throne*, & all stand together like a Heaven thicker

thicker of ſuns than ours is of ſtars: When Chriſt ſhall own them and proclaim their innocency, and ſhall vindicate himſelf and them, from all the hard ſpeeches and ungodly deeds of wicked ſinners againſt both.

To ſee the wicked men all driven together by ugly and invenomed Devils, and placed below in this Earth on the left hand ſide of Chriſts *Majeſtick* Throne, the World all in fire about their Ears; Heaps of Gold and Silver turned to a ſulphurous Lake that ſhall burn their fleſh like Fire, as St. *Peter* ſpeaks, *And Heaven, Earth, and Sea, all in Combuſtion and themſelves, made immortal, not able to flie nor die, forc'd to indure it*: To think how they will look to ſee the Righteous ſo exalted & themſelves depreſſed: & how their minds will be galled to hear their opinions ſo ſolemnly contradicted & by the juſtification of theſe, an aſſurance given of their own condemnation.

But all this is but the beginning of their ſorrow, for when the Judgment of the Righteous is thus paſt, then they ſhall ſee the *Cloudy Throne* approaching towards them; with Thunders & Lightnings, Storms and Tempeſts, more dreadful than thoſe on *Mount Sina*, or any mentioned by Prophet or Apoſtle, or by Chriſt himſelf, in Alluſion thereunto,

When they ſhall behold the Face of this Judge turned towards them; His Eyes ſparkling with indignation, ſending out of his mouth words more cutting to their hearts than ſharpeſt Swords: when he ſhall declare all their darin g Impietys and Blaſphemys againſt God and himſelf. their inhumane Cruelty's and Villanys againſt *Men*, their ſecret Wickedneſs and baſe Deſigns, their contempt of the Wrath to come and admiration of preſent ſatisfactions; their refuſing to lend or give on ſecurity of greateſt Recompence at this day, and ſuch like things. Oh! how ſhall they be Laſhed and Tormented by their own Conſciences, hiſt and dereſted by Saints and Angels, mock'd and derided by Circumſtant Devils, and fully convicted as deſerving that moſt dreadful ſentence, *Goye Curſed into Everlaſting Fire, prepared for the Devil and his Angels.*

But let me obſerve here by the way, that none ſhall find ſuch fulneſs of Terror and Confuſion at this Judgment Day as unfaithful Chriſtians; for that being born within the pale of the Church and nurſed as her Children in the knowledge of this laſt Judgment, and obliged by her Sacraments to believe & conſider it & to live accordingly; when it ſhall appear they have been more defective in *Piety*, Humanity and Charity than Heathens, and that only ſelf Love and baſe

Coveroufneſs hath influenced their Minds and Actions that no promiſes or threatnings that concerned this d could have any effect to perſwade them to *Good Works*, & whereby their Saviour and his Religion ſhould have been ho honoured? Lord! what a look ſhall theſe have from the flaming Eyes of this great Judge when his Wrath ſhall kindle in h Breſt to think how he hath been reproached by them, who, f all his love and ſufferings, have repreſented him to the Worl by their lives, rather as an Enemy to Men than their Saviour and *his Religion* as apt rather to Corrupt the World tha reform it. How hateful will theſe ſeem to Saints and Angels thoſe Lovers of Chriſt; yea many that ſtand trembling by the wil (it may be) gnaſh their Teeth at them as the cauſe of the unbelief and impenitency. To theſe, that moſt dreadful Sen tence, *Goye Curſed*, is moſt eſpecially accommodated: Many, ye it may be the moſt of this miſerable Company never knew Chriſt and his Religion, never underſtood the relation of men to him, & of the Poor eſpecially, and therefore could no be ſo ſaid to ſlight and diſreſpect Chriſt in refuſing the ad dreſſes of poor men and in not releiving their miſerys.

Sentence thus paſt, comes the laſt ſcene of this dreadf Tragedy, *Theſe ſhall go away into Everlaſting Torments.* Th Devils, exulting in the miſerys of thoſe wretched Creatures ſhall thruſt them down to Hell with utmoſt ſcorn and vio lence: and then with mercileſs Rage and Fury begin the Torments; the never dying worm ſhall begin to Act its part and the raging flames to work upon them as matter fitted & prepared to burn. Their Torments will be ſuch, as th weakneſs of our underſtanding now cannot conceive, nor ou frail Nature could not now ſuffer, no not for a moment, b the power and Immortality that Nature ſhall acquire at th Reſurrection makes the thing moſt dreadful: To be ſo incon ceivably Tormented, and yet have no poſſibility of dying is a thing none can think of, that hath not a heart of Stone without trembling; and yet thus it ſhall certainly be.

All that is dreadful in this World may be comprehende under thoſe things that are ſpoke of the Torments of th Damned, 'the gnawing and ſtinging of the worm; the ragi 'heat of the fire; being inſulted over in miſery by the baſe 'Creatures; and not at all pitied by God, or thoſe that a 'Good. The miſerys and vexations of mind and body a all either corroding or burning. All concupiſcible paſſio

hen they are denied the preſence and enjoyment of their bjects make a Torment of the firſt kind. *viz.* like that of e ſtinging or gnawing of a Worm; & the iraſcible paſſions, hen they work on objects they cannot affect, inflame them. lves with a rage more tormenting than that of the hoteſt e. And ſo for all bodily pains and diſeaſes they are either awing and griping, which may be expreſſed by the Teeth the Worm, or raging and burning like that of fire in the ſh or bones; when the mind and body are both afflicted with ins of both kinds, and in great Extremity, it is very woefull: d if we add, a dereliction by all thoſe whoſe pitty and d may comfort us, and the continual preſence of thoſe at do upraid us and Triumph in our miſery; nothing more n be thought on to make up a State perfectly miſerable. 'Tis ue, there are ſome bodily diſeaſes that rather deſtroy the nce than affect it (ſuch as *Appolexys*, *Lethargys*, &c.) that are not be expreſſed by either of theſe; but ſuch have no place in ll, where Death and Stupidity would be thought a great fe. ity. Now, could we but imagine a State on Earth made up of eſe 4 Ingredients as ſtrong & duly mixt as may be to work us, I believe no man would be in it for a Month, or a Year, r the gain of all the World, nor refuſe to purchace the pre- nion of it (but for ſuch a time) with as great a part of his E- re as would ſuffice for all the *Good Works* God or Man expects m him in his whole life and ſhall not the Torments of Hell t far exceed that in all its parts, with the eternity of them d all the prepararions to them mentioned before, effect s in us? ſurely if men did believe and conſider it, they ld not be ſo unſpeakably ſtupid.

Thus you ſee Sir, what dreadful Revelations God hath made his Word of his Wrath againſt impenitent ſinners, and eſ- cially, ſuch as notwithſtanding all *his* Commands *in Na-* e and *Scripture*, and notwithſtanding *Chriſts* Example & the *igation* of his Death, will not be brought from their ſcrape, and Coveteouſneſs, their inordinate love of mony and tleſs heaping up Wealth, nor *will* be perſwaded to do *Good rks*, or at leaſt nor any ſuitable to their great Eſtates, t are meet Fruits for ſuch a Repentance as they *ſhould* have their former oppreſſions or unjuſt dealings, *&c.* and I e been the longer on this, becauſe the terror of the Lord he great Inſtrument of our Religion, and *if this will* not ſwade men, ſcarce any thing *will*, and therefore I hope it

will not be counted *impertinent*, yet I *shall* try one Instrument more.

Things that are now far past, and such as may possibly be long before they come, are not so apt to affect us, as the things that are present; & those things which we perceive by our sences work more powerfully on us oftentimes than those we only apprehend by Faith, though they be much greater: therefore let me offer something to inforce this matter to which your own observation may testifie.

I Appeal to your experience. Sir, have you not often seen in your long *Life*, how God hath sent a prodigal Heir and other Debaucht Children, as the Messengers of his Wrath, to squander away their *Fathers* Estate, as they can in his life time; To vex and torment him with their Freaks and Follys, to Rob & spoil him by all the Arts & Methods they can invent, to Curse him and *Laugh* him to scorn in their Rants & Revels, & a thousand times to wish him Dead, and do what they can, with safty of their Necks, to cause it; And some instances there are of such impatience in such wicked Children to wait the time of their Fathers leaving the World, that they have hastned it by barbarous *Cruelty*; And after his Death, to be sure they will make more haste to spend than ever he did to get it.

Again have you not seen, when there have been no Children to inherit an Estate, how Contentious Kinsmen have wasted the same in *Law*, how some have ruined themselves & *Familys* & yet have missed it; and thereby been provoked to Curse the memory of him that occasioned it; and those that gained it, being raised above their Education, have only obtained a more Eminent place to discover

their Follys and make ſport for others for a little while, and then come down into the ſame State they were in before, and ſometimes into a much worſe.

Have you not ſeen when an Eſtate hath been left to a Female *Heir*, or to an Executrix, how God hath ſent ſome Bankrupt Merchant, or prodigal Courtier, to abuſe their weakneſs, and to Complement them to their utter Ruin, and to the Ruin of their Eſtate; to Tempt them into a *State* of Reproach and *Diſhonour*; & by promiſes of great pleaſures to bring them to Cares and *Diſcontent*, and it may be to cruel uſuage to the hazard if not extinction of their Lives, Thus while they flatter themſelves with the hopes of all manner of delights whereof humanity is capable; they are utterly undone and after a miſerable life, left to Poverty and Beggery; much worſe than death, worſe to them, becauſe they have been delicately bred, and uſed to ſo much plenty and exceſs before.

Theſe are but few of the many inſtances might be named, which might probably occur to your own obſervation, but *I* ſhall paſs them over, & mention only one that is not much obſerved by the fooliſh World though wiſe *Solomon* long ſince remarked it: 'Tis *Eccle.* 2. 16. God gives (as a ſign of his Grace & *Favour*) to thoſe that are good in his ſight, *Wiſdom*, and *Knowledge*, and *Joy* (the beſt of all Treaſures) But, to the ſinner (as a token of his diſpleaſure) He gives Travel, to gather and to heap up, that he may give it to him that is good before God: This Manifeſtation of Gods Wrath, to a Man truly wiſe, will appear greater than any of the former; for a man ought to be dearer to himſelf than unto any in the World beſides, and to do our

ſelves miſchief ſignifies the greateſt deliration; a
the deſtruction of the mind and ſoul by ſuch ma
neſs, is greater than any miſerys, (even Death
ſelf) which may happen to the Body: the Blindn
and Stupefaction of the mind is far worſe than if w
had never ſeen the Sun with Bodily Eyes, or wer
utterly incapable of the delights of *this* World fo
want of our other ſences. Now when we ſee ric
men deal more hardly by themſelves than the *Tur*
do by their Gally ſlaves, and force themſelves t
that which their Servants will not indure, when the
caſt away the things, of which *Solomon* ſaith a littl
before (that man can have nothing better (*i. e.*
to eat and drink, & make his Soul enjoy good in hi
labour) when they will indure to do no more fo
their Bodys than to keep them alive for their daily
druggery; when they are not pleaſed with enjoyin
but with ſcraping; what is this leſs than real madne
I have heard that a Perſon vaſtly rich was wont to
ſay, He never lived ſo pleaſantly as when he ſpen
but a Groat a *Day*; they grudge themſelves the
Cloaths they wear, if the neceſſary State to which
they are called require them to be a little better
than Ordinary; If their Children or Friends do
never ſo little comport with their Sate or Expect-
ations, in Meat or Drink or Cloaths, he hates them
for it, and is ready to blot them out of his Will (if
he have any) he cannot indure to think of aught but
getting, the thoughts of ſpending or giving are death
to him.

I heard a rich man of this ſort once confeſs in a
great Company, that he had made many mens Wills
(for he was a Country Scrivener) and often began
his own, but when he came to *Item* I give (in his
own

own Will) he never was able to write farther] Another, that had a great Estate and few Relations, and those such as did not need or deserve what he should leave, being asked what he meant to do with what he had, made this Answer [that as God had given it him, so he would leave it to him to do what he pleased with it] which was as much as to say, he cared not what became of it when he was Dead, nor had any power to dispose of it by Will while he was alive: now can there be a greater infatuation, than for a man to *L*abour and Travel Night & Day, in Mind or Body, & yet propose to himself no other end than the pleasure of scraping & of thinking how much he is worth, to beat his Brains, to weary his *L*eggs, to break his Sleep, for a conceit that he is Rich, nay (which is worse) to pinch his Carkass, to stain his Honour, to loose the *L*ove & Favour of *M*ankind, and make himself worse than a Begger in the midst of all his Riches; to expose his Name to the scorn and diriſion of the people, and Torment himself with Cares & Vexations (to which the *L*osses and Disapointments incident to great business must needs subject him) and all for nothing but to heap up he knows not why, and cares not for whom; as if he thought it the greatest pleasure in the World to set men a scrambling for his Estate when he is Dead, and that every one might catch that catch can.

Nor is it ever the less a Token of Gods Wrath against such sinners that God takes more care what becomes of their Estates than themselves, and gives it by the wise disposal of his Providence *To those at last, who are good before God, to such as will shew Pity to the Poor*; I say, for all this the sinners punish-

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ment is not the leſs but the greater; for as it can be no pleaſure to him, while he is here on Earth, to know that his Eſtate ſhall be uſed to ſuch purpoſes when he is dead as he could never indure to apply it to when he was alive; ſo it ſhall be one great Aggravation of his Torments in Hell, when he ſhall ſee others to be advanced to Glory & well-comed into Heaven with great joy, chiefly upon account of well improving thoſe Riches, which he had all the Toil and Labour of getting, and might have been as happy as they, if he would but have uſed well what he ſcarce uſed at all; Us'd neither for his own good or that of others; whereas now he muſt be Tormented in Hell for ſo fooliſhly tormenting himſelf on Earth, and loſe an Eternal Felicity, becauſe he would not indulge himſelf or others a Temporal one. Theſe and ſuch like conſiderations, will add a keenneſs to the Teeth of that never dying Worm which gnaws on Damned Souls with endleſs vexation.

I have taken all this pains to ſtir your affections, to awaken and affright you from a ſecure continuance in the neglect of *Good Works*; Becauſe I find, as I ſaid, that few of the Guilty have that concern to repent and amend, which is of abſolute neceſſity to their Salvation. It is far more common to ſee mens Conſciences troubled and affrighted with the ſence of their Commiſſions of Evil than with that of their Omiſſion of *Good Works*. The reaſon whereof ſeems to be, becauſe, although it never be lawful to do that which is evil, and it be ever a Duty to do that which is good, yet we are not bound to do *Good Works* at all times, as we are always to forbear thoſe which are evil; we are at no time to

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Cheat and Couzin, but not at all times to be giving Alms. And hence it is, that the Consciences of men, being not bound to it at all times, will not put on the obligation to do it at any time, no not then, when it is most necessary and seasonable; nor hardly will admit any penitential sorrow, for their Life-long neglects of it.

But I am afraid when I have done all, your mind will requoyle upon me (as I find many others do) and you will say; I can never believe that so many shall be Damned, as are Involved with me in the guilt of such neglects. If none but such Generous and Charitable persons as you mention shall be saved, Lord have mercy on *the World*, No, I hope *God is more merciful than so, Christ hath died for sinners, and by his Obedience and Good Works we are made Righteous*, and we must not think that our *Good Work* need to be added to make up his perfect Righteousness, & to eke out his merits; therefore I *will* hope well, for all you have said,

I. For *the paucity of the Good*, it cannot be denyed, but must be lamented; *There is none that doth good no not one* was the complaint of holy *David*, may almost as truly be taken up now: I am not willing to Libel the present Age, nor make inquiry *wherefore the former times were better than these* (an inquiry which the wise *Solomon* saith none can wisely make) But yet I must lament this, that when so many Nobles and Gentlemen spend vast Revenues in pomp and pleasure, and so many Citizens heap up riches, or spend them in Pride or Luxury and vie with Princes, while they can boast of giving Thousands in Portion with their Daughters and changing the State of their Families from Pesantry to Gentility

Gentility; that yet for all this, we hear so little of Eminent Acts of Piety and Charity, of Munificence and Galantry, of providing richly for the service of God, the Salvation of Mens Souls, and relief of the Poor: That Mechanicks can find mony to game & be drunk, but none for Good Works: That the most Poor and Miserable can brawl and fight together, but cannot comfort and help each other; that they can revile and complain of each other, to the hindrance of mens Charity to them all, but cannot speak a Good Word for one another when any of them are in great distress, whereby to provoke those that are able to relieve them: That every one seeks for excuses to avoid all occasions of doing Good Works and to paliate their own Covetousness, to stop the mouth of their Consciences, and make their Familys and Neighbours to think it is from Reason and not Covetousness that they do not give. That many will reproach those men that are intrusted to receive and distribute Collections of Mony, abuse the poor, multiply the ways wherein Men (if they be *Knaves*) may pervert mony, given to good works, to secular uses or ill ones, & make as if none but Fools & proud Men were Charitable: & *thus*, to excuse their own base nigardly humour, they corrupt their Children and Neighbours, and propagate uncharitableness to future Generations. These things are for a Lamentation unto Good Men, not for the excuses of the *Bad*: God hath Commanded that we do not follow a Multitude in doing Evil; & so by consequence in omiting to do Good: & it shall neither aleviate his Wrath, or discourage the Execution of his justice, *to see Hand joyned in Hand* in breaking his Laws: Such common affronts do more

provoke

provoke him and haſten his judgments; which can as eaſily drown a World as a Man, and conſume Citys and Countrys, in the flames of his indignation, as it can a ſmall Cottage or private dwelling.

Nor 2dly. doth it move him, that for theſe his puniſhments, wretched and deſperate men, that reſolve to live in ſin, will call him cruel and unmerciful: he can ſufficiently demonſtrate himſelf merciful as well as juſt in thedeſtruction of a Multitude of them, and ſevereſt inflictions on them; they are but the peſt and vermin of the Earth, that corrupt and deſtroy it, & they will do no good therein, & therefore theGoodneſs and Mercy ofGod is ſeen in taking them out of the way, or ſo hampering them with his Judgments that they may do no hurt; but eſpecially in that, by the ſharpneſs of their pains he ſeeketh to make them repent, he ſhows himſelfas Gracious to them as they are capable of: But if after all they be incorrigible and will not be healed, they are a ſtink in the Noſe of God and Angels, as the moſt noiſome filth is in ours; they have deſtroyed all of God and Goodneſs in themſelves, and what can it be of unmerciſulneſs in God to deſtroy them and to ſweep them all into Hell which is the Dunghill of unclean Spirits? God hath abundantly ſhewed them mercy in his endeavours to cleanſe them, but if they will not be made clean, who is in the fault, tho they be Eternally there ſhut out, where no unclean thing can enter, and ſuck'd into the drain and ſink of Corruption: If they wilfully refuſe the Salvation of Chriſt in this Jubile, what tho they be bound to a perpetual Drugery and Vaſſalage to the powers of Hell, and puniſhed with labour

labours and ſtripes by thoſe worſe than *Egyptian* Task-Maſters. For altho' it be the moſt amiable and deſireable perfection of God that he is merciful, yet not that he be ſo to *VVicked Tranſgreſſors*, Pſal. 59. 5. that his mercy be diſpenced by his Wiſdom adds to the notion of his Perfection, and ſo cannot be hoped or deſired when the exhibition thereof is againſt his own intereſt and that of Mankind, as it would be here, For it is againſt his honour and the good ſucceſs of his Univerſal Government to to be ſo merciful as to encourage men in ſin, or ſo as to retard mens Repentance, ſo as to ſeem to give any indulgence to their neglect of *Good VVorks*, or to their doing thoſe that are evil: it is therefore againſt the notion of Gods perfection to conceive him to be thus merciful. And therefore *Exod.* 34. 6. when God makes all his Goodneſs to paſs before *Moſes*, he adds (after the moſt glorious Proclamation, of his *Grace*, *Mercy*, and *Patience*) *That he will by no means acquit the Guilty* (*i. e.*) the impenitent (for that only binds down our guilt under this gracious diſpenſation) and he threatneth by the ſame *Moyſes* that, *VVhen he denounceth a Curſe againſt ſinners, if any ſhall bleſs themſelves, & ſay I ſhall have peace tho I ſtill walk on in ſin, his Wrath ſhall ſmoak againſt ſuch a one*, Deut. 29. 19. and it is moſt natural for abuſed Goodneſs to turn into greateſt fury.

And 3dly. Tho' *Chriſt dyed for ſinners*, and all of us are ſuch: Yet all are not impenitent ſinners; neither did Chriſt die for any that are ſo: Chriſt was the Wiſdom of God, and could not deſign his Death for the encouragement of Rebels againſt the Divine Government, or to purchaſe indulgence for

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the breaking Gods Laws: He died to ſhew the World a ſpecimen of Gods Juſtice, as he is its Supream Legiſlator & Governour; and, that *he might be juſt in being the Juſtifier of thoſe that believe:* The terrors and Agonys he ſuffered, when *he made his ſoul an offering for ſin*, ſhewed to the World the ſence he had of the dreadfulneſs of Gods Wrath againſt it, and his accurſed painful ſhameful death, what thoſe may expect that perſiſt in the commiſſion of it. *If God do this in the Green Tree what ſhall be done in the dry?* was his own inference when he went to ſuffer; & it may be ours, that God, who *Spared not his dear-eſt Son, but gave him up to ſuch a cruel Death* when he became our Sponſor, will much leſs ſpare preſumptious ſinners when they are to anſwer for themſelves, as all ſuch muſt do; *Chriſt was lift up upon the Croſs to draw all men to obey and follow him*, to teach none to contradict and contemn his holy Commandments. Can it be imagined, that when Chriſt, the Wiſdom of God, ſaw ſo much evil in ſin, that he choſe ſo to die that he might aboliſh it, ſo much that he accounted all his Pains and Agonys a leſs ſuffering, than to endure the Reign and Dominion of ſin in the World, I ſay, can it be imagined, when this is ſo, that any for whom he dyed ſhould give themſelves up to ſin in diſpight of all this? that they ſhould *Crucifie him afreſh*? & that in the worſt manner? & *put him to a more open ſhame*, by repreſenting him as a Fool or deſperate Perſon, in ſo ſuffering for the aboliſhing a harmleſs, profitable pleaſant thing (as they think ſin to be) That they ſhould make that death of his, which he intended to be the means of mortifying and crucifying ſin, to miniſter to the greater ſtrength and Dominion thereof, cherriſhing it with

with his Flesh and Blood (as it were) and making the signs thereof, whereby we should receive Christ to dwell in us, a Vehicle for the Devil to enter into our hearts, as he did after the Sop into *Judas*'s, such as these must needs eat and drink their own Damnation & that in the most dreadful sence imaginable, & make that Blood of the Covenant, which should sanctifie them to God, to consign them for eternal slaves, to the Devil, & seal them up to the day of damnation.

4ly. Concerning *the imputation of Christs Righteousness*, as it must be meant in the Objection, it seems to me as a blur'd & impossible as to think one man can be nourished by the Meat another man eats, or made warm by the Cloaths another wears. But to evince the weakness of any such objection, I shall touch these things following.

1. That either this imputation is absolutely or conditionally done: If absolutely, it destroys all Moral Restraints from Vice and Motives unto Virtue; renders all the Divine Laws useless and all punishments of sin unjust; It makes the sufferings of Christ needless, it infers the Salvation of all men, and the equallity of their happiness, and it nulls all Distinction between Good Men and Bad, and many such Consequences to be abhorred of us. If Conditional, we are but where we were; for *no conaition can* be more Equitable, more excellently accommodated to the Nature of God and state of Man, more easie & honourable in it self, and accompanied with greater Aids of our mighty and holy Creator to make it feasable, even to us, corrupt and infirm Creatures, than that condition is, which we say he hath required to constitute us Righteous in his sight to the obtaining eternal Life, and if the same

should

hould be required to the *imputation* of Chriſts Righteouſneſs, *what* would men get by the change? I. If any ſay, *'Tis abſolute only to the Elect*: I anſwer, hat (beſides that it is utterly unaccountable how nen can be juſtly diſtinguiſhed unto Elect and Reobate with reſpect to this thing, *viz.* the impuation of Chriſts Righteouſneſs;) It is agreed on all ands, *That none can know their Election or Reprobation ut by the effects:* Now *the acknowledged effects of Gods lection being the giving us that Faith which works by ove and produceth Good Works*, we are ſtill but here we were, and can have no True hope of Salion without them.

And indeed, ſince it is a contradiction in the nature f the thing, *that* we ſhould be *reputed to* have done *at* in our own perſons, which was done only by hriſt, for *that two* perſons can no way be *one* perſon, nor any Act or Habit be ſeperate from *its* ſubct and Transferred *to another*; I ſay, ſince *it* is ſo, is Blaſphemy *to* imagine *that* God can judge *otherwiſe* than *it is*, or *impute that* to us as our *habitual Diſpoſition* or perſonal *Action* which never was ſo. *But* if *what* Chriſt did, could, in ſome ſence *that* I *not* know of, be *imputed to* us as our Act, yet *the* ief *parts* of our Evangelical *R*ighteouſneſs (*i.e.*) *at Righteouſneſs* which belongs *to* us as Sinful men, hriſt could not do for us, becauſe he could not *them at* all; and *that* which Chriſt never acted, uld *not* be ſo *imputed* as *they* ſpeak; The actual ghteouſneſs whereto man, conſidered as a Sinner, rimarily obliged, is a hearty Repentance for his ns, & a Truſt in Gods mercy for pardon; now *the* leſs *Humanity* of Chriſt was incapable of performthis, & ſo *there* muſt ſtill be *the great thing left to*

be done by our ſelves, the which I am now provoking you unto, *Viz. Repentance*, bringing *forth* the *Fruits* of *Good Works*, without which we cannot hope for mercy *at* Gods Hands, or obtain his Kingdom.

But becauſe I think it very uſeful, I will make a Digreſſion to explain this Matter, of preſuming on Gods Mercy and Chriſts Merits, more fully.

There is not a greater Cauſe of *the* Eternal ruin of thoſe that profeſs Chriſtianity, than the abuſe of the Grace of Chriſt Jeſus. When men, through the good Providence & preventing Grace of God, are born within the Pale of the holy Church, and received by Baptiſm to the participation of the greateſt means and advantages of Salvation (*i. e.*) of freeing themſelves from the power and dominion of the Devil, and that, notwithſtanding his moſt ſubtil and induſtrious improvement of the allurements of the World, and Luſts of the Fleſh, thereby to hold them Captive: And when nothing is required but, according to the Vow in Baptiſm, to uſe theſe advantages vigorouſly to that purpoſe; I ſay in this caſe the Devil hath no more likely way to hold his own, than by ſuggeſting, with greateſt ſubtilty, that men need not make ſo much a do to be ſaved, Chriſt hath done enough, both for himſelf and all *his*; and their Chriſtening makes them *his*, in that it makes them Chriſtians: and if they can but believe & hope well, they need not trouble themſelves about their Salvation: we are all ſinners, and the beſt are not perfect, and God is merciful, and if we call on the Name of the Lord (*i. e.*) on Chriſt our Lord and Maſter) we ſhall be ſaved: By ſuggeſting theſe things, & things of like Nature, the Devil feeds the preſumptuous Conceits of Men, and ſo renders the Goſpel the ſavour of Death unto Death, and all precepts of holy fear & Watchfulneſs, of *Piety* and Diligence in *Good Works*, altogether fruitleſs: Therefore that I may counter-work the deſign of the Devil herein, ſuffer me to inſiſt *a little on this matter as* to *profitable to your Salvation.* It is moſt Evident that as the believing of a God and Superior powers is the firſt and chief thing of all, *thoſe* that *are* above ſence, which the mind of man may apprehend and conſent unto, when it is propoſed to us, as unqueſtionably true; ſo the next *thing* is, that the miſeries & diſtreſſes which men fall into in this Life, and ſometimes

worſe of which we have a natural dread after death, are effects of the anger and diſpleaſure of the powers above us for what we do amiſs; & therefore the whole world have been always buſie in inventing & practiſing ways of appeaſing & propitiating the angry *Deitys*; God, of his infinite Goodneſs, in pity to our ignorance & to aſſiſt our weakneſs, but chiefly to effect it through Repentance in us, made gradual diſcoverys to the world how he might be propitiated; but, on the other hand, the Diabolical Malice, in proſecution of our utter Ruin, hath ever intended *the darkning and corrupting ſuch* diſcoverys. The Divine Revelations of this kind have always had reſpect to Chriſt, the chief, if not only, *Propitiation for our ſins, Refuge* in our fears, *and Advocate* for obtaining deliverance in all our Miſerys and Neceſſitys; this, above all, *Satan* ſought to obſcure and pervert; and when, *in the fulneſs of time, God ſent his Son, to declare to the World his Righteouſneſs, in the remiſſion of ſins paſt through forbearance*, to make a tender unto men of his freeſt Grace and Richeſt mercy; to change the Nature of their miſerys & ſufferings, tho not wholly to remove them; *to conquer ſin and death, their great Enemy, and to bring in Everlaſting Righteouſneſs and Eternal Life*; And to do all this to perſwade them to repent and turn from the practice of evil works, to the love and performance of thoſe that were good: I ſay, when God did this, then the Devil ſummoned all the Councils of Hell, and muſtered all its force to Counter-work and oppoſe, from begining to end, this great deſign.

The *Propitiatory Sacrifices* of the Heathen, can owe their Original to nothing but divine Revelation (what ever may be thought of thoſe that were *Euchariſtical*) and they ſeem added to beget in men a ſence of the evil of ſin & its deſerts of puniſhment, and alſo of the Divine propentions to find and accept a Ranſome for thoſe that would repent, and to remit the puniſhment by them deſerved, to one that ſhould be their Sponſor; but all this was ſtill to lead them to Repentance.

Concerning the *Jews*, it is evident that their Laws concerning Sacrifices and Ceremonys were *their School-Maſter, to bring them to Chriſt, and added becauſe of the great abounding of tranſgreſſions, till he who was the promiſed ſeed, ſhould be manifeſted to take them away*, by all which, as they were helped ſo to know and acknowledge themſelves to be ſinners, as to walk humbly with God and bear his indignation patiently, ſo alſo, ſo to

ſtinguiſh between preſumptuous ſins and thoſe of ignora
and infirmity, as that they might fear and fly the firſt as
capable of Sacrifice, and watch againſt the ſecond as
pardonable without it; Hereby they were helped alſo to
lieve the gracious Nature of God inclining him to pard
and his infinite Wiſdom, enabling him to find a way of
deeming the Guilty from *Death*, & that without prejudice
his *Law* or Government: So that, although they could not c
ceive how the Blood of *Bulls* and Goats could take away
yet offering them according to Gods Law, they might h
he would pardon them in the Virtue of what thoſe Sacrifi
typified, tho many knew little of what that was; but ſtill the
ſign was to cherish in them a ſence of the evil of ſin, of G
diſpleaſure againſt it, and of their Duty to cleanſe th
ſelves from it by Repentance.

Now, *Satans* oppoſing this deſign appeared, firſt in
among the Heathen he ſtill endeavoured to repreſent their
vine Powers as not ſo irreconcilable to ſin, eſpecially ſe
Luſts, He taught them to repreſent the Gods in the ſhap
Men and Women, and divers other Creatures: that ſo
might imagine them ſubject to the ſame *Luſts* and Paſſi
with themſelves: He taught them to aſcribe unto them
ny baſe and unworthy Actions, ſuch as Rapes, Theft,
temperance, Bloodſhed, and things not to be Named; he p
ſwaded that their wrath and puniſhments were more for
leſt of *the* things he called Holy Offices, (which were bu
liſh Rights and Ceremonys,) of Cruel and Unhuman Sacri
of mans blood, *&c.* then for Vices and Immoralitys: He
rupted all thoſe Holy Rights of Sacrifices which men
received by Tradition from the Patriarchs, and made all
Offices rather inducements to ſin, than inſtitutions of Rep
tance.

Among the *Jews*, he ſtill endeavoured to introduce the
ſed Rights and Sacrifices of the Heathen, their Idols
Images, and to corrupt and deſtroy the Worſhip of the
God, to divert their minds from the deſign and end of
Sacrifices and Ceremonys, and to fix them in the carna
outward part, mere bodily exerciſe; to puff them up
pride of their ſingular obſervances, and peculiar previ
es, to perſwade them that the ſtrict performance of wha
Cerimonial Law required would compenceat for all in
rality, and obtain pardon for all their offences; yea, th

they continued ſtill in their ſins; So that, in confidence of this legal Righteouſneſs, they maligned and perſecuted the Prophets that were ſent to call them to Repentance; & when Chriſt came to ſweep away this *Their Refuge of Lies, the hiding place of the wicked*, wherein they thought themſelves ſecure from the wrath of God and accuſations of their own Conſciences, they maligned and hated him alſo, they would by no means believe in him as the great Meſſiah and Prophet whom they were to hear, but condemned him as a Deceiver and Impoſtor; when he went about to aboliſh their *Sacrifices and Burnt Offerings*, as that which *God would no longer have*, and to exhibite *that body which God had prepared him* as the only propitiatory Sacrifice for the ſins of the World, to remove the hand-writing of Ordinances that were againſt us, as more burthenſome than profitable (eſpecially as men uſed them); to change their outward Ceremonys and obſervances, into ſpiritual inward exercises of mortification & repentance, to take away the temporary Law commanding thoſe judicial Obſervances (proper to the ſtate of that Nation, & fitted for that Land which the Lord their God had given them, & inforced with promiſes of outward & temporal rewards) and to preach and explain the Eternal Law, commanding the great Dutys of Love to God and our Neighbour belonging to all mankind, & to inforce it by promiſes of ſpiritual & heavenly rewards in his everlaſting Goſpel; I ſay, when the Saviour of men went about this, who were ſo much his Enemys as the proud *Phariſees*, who had learn'd of their Father the Devil to take refuge in a lying and deceitful Righteouſneſs? & knew that their Faſts & Philactaries, their Tithing of Mint, Anniſe & Cummin, *&c.* would conſiſt well enough with the neglect of Judgment, Mercy, Faith, and the Love of God. Thoſe weightier Matters of the Law; that their punctual Tith, Rags, frequent Faſtings, yea, long prayers and oſtentations Thankſgiving, might ſtand with their Coveteouſneſs and Extortion, with their pride and perſecution of the Righteous, with their devouring Widows Houſes, and appropriating to their Corban what ſhould relieve their Aged & indigent Parents, & ſuch like wickedneſs; and therefore he ſtrived to promote all that he could, this *their Phariſaical* Righthouſneſs, in oppoſition to true *Repentance* and *Reformation*.

But that which is moſt to my purpoſe is, the Devils manage ment of this deſign with greateſt Serpenetin ſubtilty, & ind-e

tigable induſtry, in the Chriſtian Church. Our Bleſſed Saviour being now come into the World to call ſinners to Repentance by the moſt powerful Arguments, and to exhibit the final method of the Divine Goodneſs for preſerving us from wilfully ruining our ſelves to all Eternity, it behoves us to attend diligently, that this his deſign be not defeated by our compliance with *Satans* Temptations, and by our entertaining his ſuggeſtions into our minds.

Chriſt hath now Exhibited the moſt plain and full diſcovery of our Duty to God, *to* our ſelves, and Neighbours: for *Grace which bringeth Salvation to all men hath appeared, to teach us to deny ungodlineſs and worldly Luſts, and to live Soberly, Righteouſly, and Godly in this preſent World*; He hath given us a new and moſt perfect Edition of the Law of Nature, and that not only as it reſpects man in his Original innocency and perfection, but as he is now ſinful and depraved; he hath filled up what might ſeem *to be* defective in the Decalogue or other the *Laws* and Doctrines of the *Jews*, & *that* by his expoſitions, particular Applications, and Perfective Additions, in his Sermon on the Mount, and *by* other parts of his Doctrine. He hath exhibited a *moſt* perfect Law, regulating mans mind and life to the utmoſt perfection, and raiſing him to high dignity and felicity: a Law of *Liberty*: Liberty from all intolerable impoſitions, unprofitable Ceremonys, and ſlaviſh fears and terrors; a *Law* of Grace, adapted to the capacitys and poſſibilitys of frail man, and admitting him to Repentance after the moſt aggravated and multiplyed ſins: A *Law* of Univerſal Charity, taking away all diſtinction between Jew and Gentile and admiting all to a Joynt participation of higheſt priviledges, and laying on all an equal obligation to the Dutys appertaining to the common good; binding all mankind to deareſt amity and the moſt pleaſant and helpful converſation one with another, and making thoſe that will come under the bounds of it, a Divine Corporation, whereof as Chriſt himſelf is the Head and Governour, ſo The *Most* High over all is the God and Father of it. A Law inforced by the moſt glorious promiſes and dreadful threatnings that can be imagined, & of things far above our thoughts. In ſum a Law that exceeds in Excellency all things that can be compared with it, and hath a boundleſs perfection beyond what can be thought or ſpoken of it.

He hath exemplified the possibility and excellency of this Law in his own person, he hath Conquered all the difficultys that can be pretended, he hath baffled all *Satans* Temptations, altho baited with all that which is most forceible to work on humane Nature, and assisted with all imaginable advantages of success. And, that none may think his greater assistance of Deity, an excuse from following the Example of his perfected humanity, he hath promised the same Spirit to us wherewith himself was assisted, and given us, one solemn Sacrament for the Entrance of this blessed Spirit into us, and another for his constant indwelling in us: By this his Spirit, he is with us, dwells in us, and will as surely Conquer our Spiritual Enemys, and break through all difficultys that do ly in our way to heaven, as he did in his own person; our work is only *To attend to this Law, and receive the Communication of this Spirit by a fiducial application of his Holy Sacraments; and not to grieve, vex or quench the same by returning to our Lusts and Vices. And, to assist us in doing this, nothing can be imagined beyond what he hath done for us.* *For,*

First, having taken our Nature into the most perfect Union with Deity, he hath manifested the Natural and Incommunicable perfections of the God-head most comfortably & to the most effectual attraction of our Love and Obedience. Gods Glory, as he subsisted in the pure Deity, was so confounding and amazing, that no man could see his Face and live: *Moses* and the *Prophets* were not able to behold him even in his back-parts without terror and trembling; But the brightness of Divine Glory shining in the only begotten Son of God was full of Grace and Comfort; when he exhibited Gods Omnipotency in commanding the Winds and *the* Sea, in raising the Dead, in casting out Devils, &c. men attended the same without terror. When the Divine omniscience appeared in him, searching the Heart and foretelling things to come, it amazed no man; Yet, tho this Glory was not so dreadful, it was more operative than when exerted by the invisible Deity, if we had seen such miraculous Changes in Natures operations: or strange effects on humane bodys, and yet had not had any outward sence of the power working therein (as we could not if Christ had been only in the form of God) it would not have so convinced us of the being and glory of the Deity, as when he appeared in the form of man, and yet spake and acted as God. He did not work his Miracles as

the *Prophets*, with a *Thus ſaith the Lord*; but ſaith to the Sea *Peace, be ſtill*; and *Rebukes* the Winds as their Lord and Maſter; he commands the dead to riſe, the deaf Ears to be opened, the blind to ſee, the lame to walk, the devils to depart, &c. and ſpeaks all *as being God himſelf*, and, as ſuch, all things obey him: Now this muſt needs affect and convince men more than if thoſe things had come to paſs by a ſecret and inviſible operation of Deity; and they muſt have a mighty force to beget ſuch a Reverence and Adoration of this our bleſſed Saviour, as might diſpoſe men to attend to his Law and receive the Communications of his Spirit.

2ly. For thoſe perfections of Deity which we may call Moral the due manifeſtations whereof are apt to make impreſſions on us, and that ſo as to oblige us to love God above all and to obey his Commands, and to form our ſouls unto the Divine Image, as to their Temper and Diſpoſition, and all are apt to direct all our Actings, Internal and *External*, to Conformity to his; Thoſe his perfections were, I ſay, never ſo manifeſted to the World as in Chriſt Jeſus. That preventing Grace of God, which wooes and allures the moſt profligate ſinners; that patience and long ſuffering which bears the affronts and delays of moſt Rebellious Creatures; that Fatherly love that runs to meet returning penitents; that fathomleſs bounty that rewards, ſuperabundantly rewards perſevering Saints; theſe all appear moſt gloriouſly in the perſon and Doctrine of Chriſt. Gods wiſe Conduct in ruling all things, the regularity & juſtice of all his Miniſtrations; his truth and faithfulneſs in performing his promiſes; his reſtleſs & unwearied activity in doing good, and in uſing all ways and means whereby he may influence us with a mind and ſpirit to do ſo *too*; an unmeaſureable fulneſs of theſe divine perfections dwelt in Chriſt bodily: and being as it were contracted in his humanity, as the Sun in a burning-glaſs, ſhone more bright and wrought more powerfully on men; and while they appeared to be ſo deeply & plainly Engraven in that very Nature which we all partake of, they *became* more apt to imprint the ſame Image & Likeneſs on us; to make us to be Holy, Just, Merciful, Faithful, Kind to good and bad, ſlow to Wrath, ready to forgive, long ſuffering, & watchful of opportunity to be gracious & do good, & finally ſtudious ſo to order all our affairs that they may all cooperate to good purpoſes: And all this teach us, that exerting a mighty ſpirit, acting our own virtues and influencing others with the like, we ſhould ſtrive to

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perfect, as our Father which is in Heaven is perfect.

3dly. Besides these, there are some virtues most needful in our recovery from our Fall, and for our Felicity in the sinful and miserable state of this World, which could not be at all exemplified in the pure Deity: Such as Sobriety and Abstinence, and other mortifications of the flesh, Self denial, & Patience under the Cross, Meekness and Humility, Resignation to the Will of God, & obedience to Death, faithfulness in the Trusts God hath committed to us, & diligence in the Offices & Employments he hath called us to; & devotion in his holy worship and service; and such like: Never were these represented unto men with that advantage to attract their love and practice, as they were in the Life of the Holy Jesus; For if we consider him as the Wisdom and Power of God, made man to shew to sinful men the way out of a state of sin and misery to a state of holiness & felicity, and that by his own example; we cannot but earnestly remark his Life and Actions; and when we so know the excellent Order and exact Subservency wherein those virtues were in him, to render him the desire of all Nations, and fit him to be their teacher and example; and how he makes them work in us to the healing the Distempers of our minds, regulating the disorders of our affections and passions, and rectifying all our words and actions; how they are made to amend the state of the World, and to change it from a Stage of *Viliny* and Impiety, to a Theater of brave and noble Actions, from a Hellish to a Heavenly Kingdom. When we see the mighty force they have to Conquer Temptations, and destroy the works of the Devil, & support us under the fears of Death; this certainly must effectually dispose us to attend to that his Law requiring these things, and to receive that Spirit whereby they are so wrought and cherish'd in us. 'Tis true, our Saviour had no Original sin to be cured in himself, in which respect the effects of those virtues in him and in us do seem to differ; but if it be, as some think it is, that all *the* power of Original sin *be* destroyed in us, as well as the perfect Grace of God restored to us, in our Baptism; (the Grace whereof is a death unto sin and new birth to righteousness, as our Catechism teacheth) then the thing to be done by these virtues, is the same that was wrought in Christ, who was tempted in all things like as we are (tho without sin) he was made partaker of all the Natural infirmities and Passions of our Flesh, and lived in

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the ſame wicked world, and combated with the utmoſt Malice, Subtilty and Power of Hell as we do, and yet by virtue of theſe graces which reſided in his human nature, aſſiſted with the Divine Spirit, he overcame all: And through him we may do ſo too, if we faithfully do our part.

But 4ly. However we may fail herein, if we be ſuch as are ſincere and faithful in the Baptiſmal Vow; and are reſolved to attempt conſtantly and ſpeedily, a recovery to innocency and purity, whenever we fall from it, in & by the uſe of the other Sacrament; I ſay for ſuch Chriſt hath obtained a 'Covenant of grace, whereby they may be aſſured of Gods favour 'notwithſtanding ſuch infirmities; and that we may believe he hath done this, the Goſpel reveals theſe things following.

1ſt. That being in the form of God and without Robbery equal to him, yet he took on himſelf the form of a Servant to his heavenly Father, and was made in the likeneſs of man: in his myſterious conception (wherein as God he was Active though as man Paſſive) he abhorred not the Virgins Womb, the Holy Ghoſt, the Power of the Higheſt, which proceedeth as from the Father ſo from the Son, came upon her, and overſhadowed her, ſo that the holy thing that was born of her was truly called God, and the Son of God

2ly. His immaculate Birth, without the leaſt ſtain of impurity or any guilt of original ſin.

3ly. His ſinleſs and examplary Life, in a moſt induſtrious delightful and unwearied proſecution of the work of glorifying and pleaſing God: The unparalel,d meekneſs and patience of his Death, which he ſuffered for the propitiating the Divine Juſtice, and obtaining Grace and Mercy for us: In all which he ſo pleaſed his Heavenly Father, that he could deny him nothing, at leaſt nothing which did not infer a denyal of himſelf, and this Chriſt could not ask. Therefore whatever Favour towards man was conſiſtent with the eſſential glory and purity of his Divine Nature, and no prejudice to his Wiſe, Juſt, and Supream Government of the World, this he moſt freely granted, as ſoon as our Saviour asked it of him: 'Tis true Chriſt could not ask pardon for the impenitent, or eternal Life for the unholy, but he asked both for ſuch as ſhould believe in him, and become obſignate with his holy Sacraments, becauſe thereby they ſhould be made penitent & holy: and this God moſt freely gave, as what Chriſt had fully purchaſed, as that which was agreeable to his holy & gracious nature

nature, and made for his higheſt glory and honor. But moreover, ſo great was his Favour towards our Bleſſed Saviour on the Account forementioned, that he committed the diſpenſation of this Grace into his own hands, and becauſe it ſeemed but a ſmall thing that he ſhould be his ſervant, to raiſe up the Tribes of *Jacob* (thoſe that had been formerly his people) he gave him to be a light to the Gentiles, that he might be his Salvation to the ends of the Earth, *Iſa.* 49. 6. ſo that to *Jews* and *Gentiles* he had power to give *Glory, Honour, and Peace to every ſoul among them that worked good or did Good Works*, though they failed in many things through human frailtys; and that they might be aſſured of this, beyond all poſſibility of rational doubt, he not only raiſed him from the dead and ſet him at his own Right-hand in the higheſt Heavens, but gave him ſuch Gifts and Powers to beſtow on all thoſe men that would liſt themſelves his Diſciples and Followers, as aſtoniſhed the World where they came, and proved his ſpiritual Kingdom to be from God, ſuch as bare down before them all the Wiſdom and Policy of Heathen Sages, the Power and Strength of the Kingdoms of this World, yea the very Gods of the Heathen fled before them, and all their Oracles were ſtruck dumb by their Preaching, and who would not then receive the Spirit, and attend to the Law of this our Glorious head, and gracious Governour?

I ſhall mention but one thing more, whereby Chriſt hath aſſiſted our performance of our duty, which is, The aſſurance we have of the grateful acceptance it hath with God, and his gracious rewards for the ſame; and this he hath aſſured us of, by the exemplification of the ſame in his own perſon, and nothing can be a greater aid and help than this

To ſee him, after a painful and laborious life in the performance of all *the* parts of his Office, and improvement of his gifts and powers to his Fathers Honour, after patient ſuffering the reproaches, affronts and perſecutions of his Enemies after watchings, faſtings, travels, and other diſpleaſures of the fleſh; after a reſolute reſiſtance of all the Temptations of Satan, and a perfect reſignation to the Will of his heavenly Father, finally after perfor ming this latter in the hardeſt inſtance imaginable, *viz.* in drinking that moſt bitter Cup, the very ſight whereof ſo oppreſſed his humanity, that *his ſweat was as it were great drops of blood falling down to the ground*; I ſay after all this, to ſee an Angel deſcend from Heaven, as Gods herald

herrald to declare his innocency & Gods acceptance of his fidelity and patience, to see him, with a Countenance sparkling like lightning, and Rayment white as *Snow*, shaking the very Earth, making the Keepers of his *Sepulcher* to tremble and become as dead men; to see him rolling away the Stone from the *Sepulcher door*, to make way for his *Resurrection*; And then to see the Power of Deity raise that Body from the grave which was crucified through the weakness of humanity; to see him take this Body along with him in triumph to Heaven; and, being now made most glorious and immortal, to be received there with the Halaluias of Angels, conducted by Cherubims and Seraphims to the Throne of *God*; to see him placed on the Right Hand of the Majesty on high, attended with the 24. inthroned Elders, four Angel-like Monarchs (represented by the four Beasts) to hear him celebrated with Songs of Angels, ten thousand times ten thousand singing, *Worthy is the Lamb that was slain to receive Power and Riches, and Wisdom, and Sterngth, and Honour, and Glory, and Blessing*; to hear every Creature which is in Heaven, and Earth, and under the Earth, and in the Sea, Ecchoing to the Blessed Angels: *Blessing, Glory, and Honour, and Power, be to him that siteth on the Throne, and to the Lamb for evermore*; to see him placed in his Fathers Throne (the Shekina or Majestick Glory wherein God formerly appeared to Angels and Men) to see him invested with all Power in Heaven & Earth, celeberated in the Assemblies of Saints, and that with the same Divine Honours as God himself, to see him receiving all this glory according to his humanity, and receiving it as the Captain of our Salvation, to assure all his followers, that if they fight and labour as he did, they shall Conquer & be Crowned as he was, what can be more Effectual to perswade an obedient regard to his Laws, and an humble and thankful reception of his holy *Spirit*?

Thus you see what abundant means of Salvation those enjoy that live within the Christian Church, and are instructed in her mysteries, so that one would think it to be impossible that *Satan* should ever be able to blind their minds, or corrupt their lives, and hinder their hearty Repentance and return to *God*. And so indeed it were, if men were not wilfully blind, and loved darkness rather than light, because their deeds are evil; but when mens minds turn away from Gods holy Commandments, and they incline to wickedness in

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their hearts, the Devil, that old Serpent, will, for all this, effectually deceive them: and it muſt be ſo, except God, did not only do what is abundantly ſufficient, yea ſo much, (as he himſelf ſaith, that nothing could be done more (*i.e.*) as conſiſtent with the law he had eſtabliſhed in Nature.) But alſo did ordinarily work miraculouſly in mens Converſion and Salvation (as certainly he will never do, whatever men dream.) For the Devil can ſet up Antichriſts againſt Chriſt, and ſend his Miniſters that ſhall ſow *Tares* as faſt as Chriſts do good *Corn*, he hath Myſteries of iniquity to ſet up againſt Chriſts Sacraments, and ſuch as ſhall convey his Spirit as powerfully as theſe do the Spirit of Chriſt; And as Chriſt hath obliged us in our Baptiſm by all the indearments of the bleſſed Trinity, to ſubmit to all the means and methods of Gods grace for the purifying and cleanſing us by Repentance, that ſo we may be a peculiar People and holy Nation to himſelf; ſo the Devil hath his Moyre, wherein he Baptizeth *ſhall* I ſay, or rather Beſmeareth his obſignated vaſſals, obliging them by all the indearments of his Curſed Trinity, the Pomps and Vanities of the World, the deceitful Luſts of the flesh, and the Raging paſſions of the Devil, or (if you will) the *Luſts* of the Eye, of the Flesh, and Pride of *Life*, that they may continue among the common and unclean people that are his. And, as the amiable beauty and comfortable ſavour of the Divine *Goodneſs*, *Wiſdom*, and *Omnipotence* is a mighty atractive to Virgin Souls, to *Love* and Obedience, ſo to ſuch Luſtful and Adulterous minds, the gaudery and rank ſavour of baſe, foolish, and weak brutality and deveſiſme, hath a mighty force to Captivate them & oblige their ſervile attendance. As *Chriſt* hath obliged us by the Sacrament of his Death and Paſſion, *who was the Lord from Heaven*, to a continual ſuffering all earthly evils and thoſe hardships and diſpleaſures of the *fleſh* contained in what we call *mortification*, (and this is all that is required for the preſervation of that purity and holineſs to which we are initiated in our Baptizm (for he that hath ſuffered in the *fleſh* according to the Goſpel inſtitution, hath ſo far ceaſed from ſin, and nothing but impatience of ſuch ſuffering can cauſe any one to commit it) I ſay as hereby Chriſt hath obliged us to ſuch patience as may preſerve us pure & as by the belief of his Reſurrection which (belief is contained in the feſtival and Euchariſtical celeberation of his paſſion)

paſſion) hath quickned us with ſpiritual and heavenly affections, ſuch affections as make the delights and ſatisfactions of Grace ſeem to outweigh all that Nature or Fleſh can deſire, or *Satan* offer.

So the Devil by the repreſentations he makes to the minds and fancies of men of the ſenſual deviliſh life and Converſation of moſt of the great Monarchs & Hero's of the Earth, doth perſwade them to ſuch a continual gratification of their carnal luſts and helliſh paſſions and the moſt greedy proſecution of worldly glory and Dominion, as is ſufficiently effectual to keep them in the mire and pollution of ſin, and in the Communion of his curſed crue: And, by the opinion that is had of thoſe *Hero's* in the world, and the *Praiſe men give themſor doing well to themſelves*, he *doth* continually beget and cheriſh ſuch baſe deſires, & earthly minds, that the pleaſures of a brave and heavenly life weigh nothing with them, their ſwill and draffe is more to thoſe ſwine, than all the Jewels and Treaſures that Chriſt offers (*viz.*) *than* all the joys of his Grace and Holy Spirit. And as the Devil can himſelf put on the appearance of an Angel of Light, that ſo he may the more effectually lead men into the regions of eternal Darkneſs, ſo he hath his Miniſters that transform themſelves into the Miniſters of Righteouſneſs, that ſo they may privily bring in Damnable Hereſies, and poiſon men with libertine Doctrines; The ſweetneſs whereof to carnal minds, being joyned with appearances of great Spirituality and outward Sanctity in thoſe that preach them, make them as catching as the moſt infectious Plague; and, as Captains and Ring-leaders of theſe, *Satan* hath ſet up Antichriſts in the ſeveral Ages of the Church, ever ſince the Apoſtles time; of theſe *Simon Magus* is ſaid to be the firſt, who boaſted himſelf to be the great power of God, as our Saviour is called, and contended with his Apoſtles and Diſciples for preheminence in working Miracles; After him followed divers that pretended ſome to be the Holy Ghoſt, ſome *Elias*, and ſome Chriſt himſelf. But that which is nearer to us and more concerns us is, the Conſideration of him that is eſteemed the great Antichriſt propheſied of in the *Revelations*, whom the Devil hath ſet up to oppoſe Chriſt, & the Salvation of Men by him; This, pretending himſelf Chriſts Vicar, and offering, for money, pardon of the worſt ſins, & Redemption not only out of Purgatory but Hell it ſelf, *to* give diſpenſations to common Stews, to Inceſt,

Inceſt, Adultery and Sodomy and baſeſt Vices: And ſome of the Crew Exemplifying the greateſt Filthineſs and Wickedneſs in their own perſons, and, by their Miniſters, diſſemitating ſuch principles of Barbarous Cruelty, Falſhood and Hypocriſie, Rebellion and Diſloyalty, and other Doctrines ſo contrary to common Humanity and Chriſtian Charity, that never did any of his former deſigns ſeem ſo likely to deſtroy the Power, if not the Being of Chriſtianity in the World.

Yet (for concluſion) ſome think his laſt Eſſay in *the late* times to have out-done all the former: For when the Lord Chriſt, had begun the deſtruction of that great Antichriſt, by the Spirit of his mouth (*i. e.*)the mighty power accompanying the preaching his Word in the beginning of the Reformation.) And by the Brightneſs of his coming, *viz.* the convincing Demonſtrations of Reaſon and Providence, concerning the impoſture and impiety of that Antichriſtian State: I ſay, by theſe, when he laid him open unto the hatred of all thoſe that had any thing of Pity or Probity in them; then, when we might have hoped to ſee Chriſts *Kingdom* flouriſh among us, *I* ſay, then the Devil ſtirs up an *Enthuſiaſtick* Spirit, that inſinuates it ſelf into ſome of the moſt *Eminent* of the Reformers, and Corrupts their minds with falſe principles, about the Grace and Worſhip of the Goſpel, about Chriſtian *Liberty*, and the power of the Keys, and ſuch like things, ſo that their falſe Doctrine in ſuch things (aſſiſted with a ſpecious pretence of oppoſing *Popery*, and a Novel kind of preſizneſs & ſanctity) ſpaun'd a Numberleſs Number of Sects & Sectaries, weakned the force of thoſe Truths they held in *Common* with us, taught men how *they might* evade all the perſwaſions and Arguments, whereby they ſhould be brought to Repentance and *Good Works*, & finally how to talk after the Rate of the Objection I have been anſwering all this while, & that which hath drawn me to this long Digreſſion, but I hope, not without profit to the Reader and furtherance to my Genral Deſign. I ſhall only add, that notwithſtanding all that *Satan* hath done or can do to hinder the *Efficacy* of Gods *Grace* and keep us in the State of *Damnation*, yet, if we would do what we can to put off the works of Darkneſs, eſpecially that of *Courtouſneſs* and *worldly mindedneſs* and put on the Armour of *Light* (*i. e.*) apply to our *Reaſon* & Conſcence the diſcoveries of Divine ſupernatural truth made by our *Lord* Jeſus in his bleſſed Goſpel) and alſo indue

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our ſelves with the Gifts & Graces of his holy Spirit, which is the compleat Armour of God, and above all would learn the greateſt dexterity we can poſſible in managing the Sword of the Spirit which is the word of God; if we would wiſely apply the mighty Arguments it affords to perſwade us to doing our Duty & ſtriving to refell all *Satans* Temptations to ſin; I ſay if we would do this, 'tis not all the ſubtilty of that old *Serpent*, or Power that is in the gates of Hell, ſhall be able to prevail againſt us and *to* detain us from returning to God by Repentance: Again, if we can but obtain of our ſelves, in the receſs of worldly buſineſſes and quietneſs from cares and concerns of this life, to fix our minds on the glorious and attractive manifeſtations of God in Chriſt, on the excellency of his Evangelical Laws, and their mighty Sanctions, on the Exemplification of the poſſibilities of performing them, and the glorious rewards following thereon, which we ſee in the perſon of Chriſt our Saviour; I ſay if we can but do this, we ſhall in ſpight of Hell, be transformed into the Divine Image; And as *Zacheus*, a chief Publican (who were alſo chief ſinners) by deſiring to ſee Chriſt, and by entertaining him into his houſe, was changed into a moſt charitable, juſt, and munificent Saint; So Sir, You will I hope, by reading and conſidering what I have written of beholding Chriſt by Faith, and receiving him into your *Heart* by Love, become ſuch as theſe papers deſign to make you, *Viz.* a moſt *Noble* and *Generous* Benefactor to the Poor, and munificent to all other *Good Works*.

I have been thus long in refelling theſe preſumptuous conceipts, becauſe I know while men can but hope they may be ſaved in the way that they have long lived in, it is in vain to perſwade them to change their courſe: They muſt therefore be ſaved with Fear, and plucked as Fire-brands out of the Fire. And this I hope will plead my excuſe to thoſe who think I have been too long.

But I fear I have wearyed you with an unpleaſant ſubject, nor had I ſo long inſiſted on it, but that I believe *Bitter things* may be often moſt wholſome; I will conclude therefore with ſome things of more grateful reception. *Good*

Good Works I have ſaid are of abſolute neceſſity to the obtaining Gods Rewards; and they are ſo, becauſe they are the moſt meet preparations for them, but not that they bear any due proportion thereunto; The proportion is, not according to our Merits, but according to the Infiniteneſs of Gods Mercy, and Riches of his Bounty; 'Tis true the *Fruits* ſhall be according to the Seed (*i. e.*) the reward according 'to the *Nature* of our Works. 'If we ſow to the 'Fleſh we can of the Fleſh reap nothing but Corruption, but if we ſow to the Spirit, we ſhall of the Spirit reap Life Everlaſting; And it ſhall be according to the *Degree* of them too. 'For he that ſoweth 'ſparingly, ſhall reap ſparingly, but he that ſoweth 'plentifully ſhall reap plentifully. But yet ſtill with Regard unto the proportion before mentioned, He that gain'd with his pound, ten pounds, was made Ruler over ten Citys, and he that gained but five, over but five City's; but both, for the gain of a pound, had the Rule of a City; and beſides an admiſſion into the Joy of their *Lord*: Here is a Proportion without Proportion; a Proportion to the Nature and Degree of our Works, but not to the Worth & Merit of them; for a Cup of cold water given in his Name (where we have Ability to do no more) Chriſt will give the Land flowing with Milk and Honey; All that we forſake for him, ſhall be returned hundred fold in this World, and in the World to come with Life Everlaſting; to thoſe that give any thing to the concerns of Gods Honour or Releif of the Poor, it ſhall be given back again; Good Meaſure, ſhaken together, preſſed down, and running over, *and that in this World*; For 'tis ſaid (that Men ſhall give it into their Boſoms.) It was but

little the Apoſtles had to forſake for Chriſt, nor had they ſuffered much for him, before he ſuffered Death, with greateſt Aggravations, for them; yet ſee how great things he promiſeth them, *Mat.* 19. On *Peters* queſtion, *Beholdwe have left all andfollowed thee, What ſhall we have therefore?* (you, ſaith, he) that have followed me in the Regeneration (*i. e.*) in the work of Regenerating the world by my heavenly Doctrine; and (St. *Luke* adds) have continued with me in my Temptations, ſhall ſit upon twelve Thrones judging the twelve Tribes of *Iſrael*, and I will appoint to you a Kingdom, as my Father hath appointed unto me, *&c.* This is ſufficient to ſhew how vaſtly different the Worth & Value of our Works, & of the Reward which God in his infinite Bounty giveth for them, muſt be acknowledged to be; But ſince he is pleaſed ſo to have it, for our encouragement in the practice of *Good Works*, Methinks it ſhould be our Duty and Wiſdom too, to conſider it, for the depreſſion of all Niggardly and Baſe Thoughts that oppoſe the ſame; and for our greater Excitation thereunto; Therefore, for the inforcement of this Matter, I ſhall inſiſt a little on this Propoſition, *That it hath pleaſed God to aſſure unto a perſon that is careful to maintain Good Works, all that he can reaſonably deſire in this World*, & whatſoever *he can poſſibly hope for in the World to come, and this he doth either by the way of Natural Reſultancy, or by his Gracious Promiſe, or by both.*

To begin then with *what can be reaſonably deſired in this World.* The firſt thing which men naturally deſire is *Food and Rayment* becauſe nature ſubſiſts by it, & therefore cannot be content without it; whereas it feels the want of nothing elſe; Now, as this is moſt neceſſary, ſo it is moſt ſtrongly ſecured unto

Good

Good Works, & that in both the forementioned wayes For, it is Naturally Consequent to, Charitable Endeavours to supply the wants of others in these things, that they should be engaged, and firmly bound to lend their helping hand to *our* supply, when hunger & cold afflict us: so that we have, not only the security of our own endeavours, but that of others Assistance, against extream wants and poverty; and I am sure it will appear to any considering man, that he that *hath* been fruitful in *Good Works* cannot be necessarily Poor, (however he may *be Volentarily so*) by voluntarily poor I mean mens being so because they will not make their wants known & desire relief: For 'tis incredible, that he that hath made it his delight to relieve others in their Straights & Extremities, should have none that would be pleased and delighted to relieve his when he is in the same Case; 'tis true, I have known some that have suffer'd extream want, through their pride and sullen discontent; such as will not be brought to comply with Gods Providence, nor stoop to seek mens Charity; who need not have been so if they had been humble plaintives; But the practice of *Good Works* either supposeth or introduceth such virtues as are contrary to those destructive and impoverishing Vices, and therefore that way also secures us against want, (but I must only touch things.) Then 2dly, He hath manifold promises in Scripture that he shall never be in extream want and poverty, *Prov.* 10. 3. *The Lord will not suffer the Soul of the* Righteous *to famish*; which place I the rather Cite that I may Remark this, that it was ordinary amongst the Jews to understand by a *Righteous man one that is Charitable*; and so it must be understood here, as appears by the parallel place to

which the margent *there* refers, *Viz. Pſal.* 37. 25. *I have not ſeen the Righteous forſaken, nor their Seed Begging Bread*, to which, as a Diſcription of the Righteous man he means, he ſubjoyns Ver. 26. *He is ever Merciful and lendeth*, which are two great Acts of Charity; And he had called him a *Good man*, ver. 23. whom he calls a *Righteous man*, ver. 26. I ſhall mention only two places more, *Iſa.* 58. 11. and *Pſal.* 41. 2. In which God promiſeth, *To preſerve and keep alive the Charitable man, & ſatisfie his Soul even in Drought or Famine, and make his Bones Fat*: This may ſuffice in the firſt Caſe.

The next thing to be deſired here is, *Eaſe and Relief in the miſeries of Life, and Comfort in the Terrors of Death: Nature* indeed deſires an utter Exemption in both Caſes, but *Reaſon* forbids That, as inconſiſtant with the Divine appointment, which is, *That all men muſt dye, and alſo ſuffer many things whilſt they live, as the Forerunners & appendages of Death.* And reaſon tells us this is neceſſary to Conform us to Chriſt, and prepare us for Eternal Felicity; but yet reaſon may well deſire Divine Aids to ſupport our Patience, to eaſe our Pains, and overcome the Fears of Death; & this is certainly Conſequent to a Life ſpent in *Good Works*; For how can God deny his help to thoſe that are partakers of ſo Divine a Nature, and ſo like himſelf?

Love is of God, and he that Loveth is born of God, And can God be cruel to his dear Children, that ſo much reſemble him? No! it is impoſſible. His Bowels are tenderer than the moſt indulgent Mother, and his Compaſſions beyond thoſe of the moſt pitiful Father; And he will be ſure to 'Do good to them 'that have been ſo good to others; with the Merci-

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ful he always shews himself merciful; 'tis only those 'who have shewed no mercy that shall have Judgment 'without Mercy at his hands: And of this the Psalmists Prayer is as certain a Proof, as if it were a direct Promise, *Psal.* 41. 'The *Lord* comfort him, 'when he lyeth upon his sick Bed, make thou all his 'Bed in his Sickness; and lastly there can be no greater assurance of Comfort in Death, than the Conscience of a well spent Life.

3. Another thing desireable is *a Good Conscience*, which is a continual Feast; This is so *Evidently*, as well as *Naturally* Consequent to this Endeavour to *maintain Good Works*, that I shall need only to mention it.

4. The next thing that is Naturally and Reasonably desireable, *is deliverance from our Enemies*; There is no man, by the greatest justice or Goodness, can exempt *himself* from the hatred and enmity of evil *men; the Righteous is an Abomination to the wicked*: The *Wise Solomon* had observed, that *For Right Work, Men were hated of their Neighbours*, the most Eminent Charity provokes the Enmity of Niggards and Covetous men; But as God hath promised 'that he will not 'deliver such into the Will of their Enemies, *Psal.* 41. So the *Love* of all *Good men*, even of the Poor whom they have relieved, is a great security against them; *For a Good Man some will even dare to die*; therefore certainly such shall always find some that will dare to defend them against Calumny and the false Reports of ill men; some to vindicate them when they are accused before their Superiors; to stand up in their defence when they are affronted, &c. So that it will be very hard for ill men to do them a mischief.

This is the Reason of the Wise mans Council, *Eccle.* 11.2. 'Give a Portion to seven & also to eight, for thou knowest not what evil shall be on the Earth. 'Tis ten to one but that a Charitable man, among the multitude of those he obliges by his Alms, may make a *Friend* that may do him a kindness in ill times. Sometimes it happens, & doth so very often in the Revolutions of States and Kingdoms, that those who were poor and indigent, being made Courageous by hope of advancing their fortunes, rise to Wealth and Power, when those that were wealthy, being Effeminated by Sloth and Luxury, fall into Bondage and Poverty; and so it may come to be in the power of some Poor man, to recompence his Benefactor seven fold, by aiding and relieving them in such ill times wherein the Tables are thus turned.

5. Another thing desireable is the success & prosperity of our Affairs and Undertakings; And this God hath certainly promised to the Charitable: All the Blessings in the Basket, and store in the fruit of the Body and labour of the Hands, at home and abroad, are promised to those that are *obedient to Gods Law*, *Deut.* 28. and therefore must belong to these, because the whole Law is fullfilled in this, 'Thou shalt love thy Neighbour as thy self, & he that is exercised in doing all the Good he can to his Neighbour, is gotten above the Temptations of doing him evil in any instances prohibited by that Law: *Deut.* 15 10. 'Tis promised that if 'we give to our Brother and be not 'grieved when we do so, but do it heartily & chearfully, for this the Lord will Bless us in all our works 'and in all that we put our hands unto. For 'he that giveth to the Poor, lendeth to the *Lord*, & 'he will repay him, & his pay is never without great-

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eſt advantage, ſeven if not a hundred fold. But even by way of Natural reſultancy this follows alſo, for thoſe that are given to *Good Works*, find ſo much employment for their Reaſon and Prudence in Study and Contrivances thereabout, that by exerciſe thoſe Faculties grow moſt perfect, and alſo by ſuch employment of their minds & faculties men are kept from raſh & expenſive projects that hinder mens thriving, & ſucceſs in their undertakings. Charity is moſt contrary to thoſe two Vices that Ruin very many (*viz.*) Litigeouſneſs and Gaming; Now when men are wiſe & prudent in ordering their Offices & wary of thoſe things that divert them from their buſineſs and that waſte their *Eſtates*, it is the moſt ſure way to proſper.

Another thing deſireable to all Wiſe men is a *Good Name*, which is better, in *Solomons* Account, than great Riches; A *Good Name* is always a *Great Name*, but not ſo *econtra*: to be famed for *Greatneſs* without Goodneſs, is to be counted a great Rogue; but to be famed for *Goodneſs* in a mean & poor *Eſtate* is to be counted a great *Saint*. The firſt is ſo becauſe the greateſt ſufficiency cannot keep ſuch a man from doing miſchief; For there is no State of Innocency between Virtue & Vice. The other is ſo, becauſe the greateſt penury cannot depreſs his Generous Mind nor hinder his doing good, at leaſt as far as he is able. This *Good Name* doth reſult as Naturally from *Good Works* as the *Reflection* of the *Sun*-Beams from the interpoſition of a Looking-Glaſs: beſides God hath promiſed *to him that hath diſperſed and given to the Poor, that his Horn ſhall be exalted with Honour*, Pſal. 112. 9.

Another thing very deſireable, is the *Love and Favour of thoſe we converſe with all*, which *Solomon* alſo values above Silver and Gold; Now 'tis eaſie to diſcern how neceſſary *Good Works* are for the obtain-

in g of this Loving Favour, and the Natural Tendancy there is in them to procure it: Every Man is a *Friend* to him that giveth Gifts, especially those to whom he gives in their Distress, who will have an entire Love for their *Benefactors*; and the esteem that every man hath of the Bravery of a Generous and Charitable disposed mind, and chiefly when it can express it self by munificence, and plentiful distributions to the Poor, will even constrain them to love such a man. *Goodness* is a Divine Perfection, *The fair Beauty of God himself*, that which attracts our desires to attend on his Worship and visit his Sanctuary, *Psal.* 27. The Infinitness of his Love there manifested, and the Gifts of his Grace there bestowed, are better than the choicest Wine, more fragrant than precious Ointments, therefore Pure Souls Love him, *Cant.* 1. 3. and can men partake, & that in eminent measures, of the same Divine perfection, and not be beloved also? that's impossible!

There are two things even beyond this Life, which for Men to hope for, while they yet live, is very desireable, and that is 'a Blessed Memory. and a 'prospirous posterity; And these are both most likely to be the Portion of a *Good Man*; for However men may obtain a lasting memory by other things, yet, it is only those things which they do to the Benefit and Comfort of Mankind, and of those especially that are distressed amongst them, that can procure them a *Blessed Memory*: And for the second, God hath undertaken that, 'the Seed of merciful men 'shall be Blessed, *Psal.* 37. 26. And that a *Good Man* 'shall leave an Inheritance to his Childrens Children, and that the Wealth of the sinner shall be laid up for the Just, *Prov.* 13. 22. (*i. e.*) He shall leave a lasting

lasting Estate himself to his posterity, or, if he do not, God will provide them one out of some bodys else, and most frequently he will do it of the wealth that sinners scraped together, they did not well know for whom, but God knew better: I have but touched these things because I would not tire you, And now for a conclusion shall only transcribe some Verses out of *Isa.* 58. where all those things, and more, are summed up together as encouragements to Charity.

'If thou Deal thy Bread to the Hungry, and 'bring the Poor, that are cast out, to thy House, and 'cover the Naked when thou seest him. *&c.* Thy 'Light shall break *F*orth as the Morning and thy 'Health spring forth speedily; thy Righteousness 'shall go before thee, & the Glory of the Lord shall 'be thy Rere-ward: Thou shalt call, and the *L*ord shall 'answer thee, thou shalt cry, and he shall say here 'I am. —Thy *L*ight shall rise in obscurity, and thy 'Darkness shall be as the Noon Day; The Lord shall 'Guide thee continually, he shall satisfie thy *S*oul in Drought, and make fat thy *B*ones, and thou shalt be as a Watred Garden, and as a Spring of Water, 'whose Waters fail not; And they that shall be of 'thee, shall build the old waste places, and thou 'shalt raise up the *F*oundation of many generations, 'and thou shalt be called the repairer of the Breach 'and the Restorer of paths to dwell in; Certainly if men had any belief in God, or any sence of their own Felicity, such Words could not but effect in them a wonderful zeal in performing these works of Charity.

I have now only to represent how we are secured, by the practice of such *Good Works*, of obtaining

Whatever can be hoped for in the World to come, and thereby to excite you to the ſame and ſo to conclude, and I have left this to the laſt as the moſt powerful.

The Soul of man being ſuppoſed to be immortal (as it certainly is) and that, when it is freed from all the preſſures & incumbrances of the Fleſh, it ſhall be made perfect in Knowledge and Remembrance, I ſay, this ſuppoſed, it cannot be, but that the Soul of Man muſt be eternally miſerable or happy *after this Life*, according to the diſpoſitions, it hath contracted and the Works wherein it hath been employed therein. for it is impoſſible but that on the one hand its Radical hatred of God, and goodneſs, & renewed Memory of his Sins and Follies, muſt be its continual Torment; and on the other hand, its Aſſimilation to God and his holy Angels, and the Remembrance of its Fidelity and induſtry in all *Good Works*, for it muſt needs compound ſuch Joy and Filicity, as hath no meaſure nor end.

As the Eſſence of our Souls is wholly incomprehenſible, ſo the manner of their Subſiſtance and Operations, when ſeperated from the Body, is a matter of no eaſie conception; but this is certain, that 'they ſubſiſt in God, and operate upon him, upon 'themſelves, & upon all things that may be known, 'remembered or conſidered by them; Therefore ſince there is a certain militation between things contrary, they can never be happy, but in their Aſſimilation to God; and when they, contemplating his moſt glorious perfections, can reflect upon themſelves, and behold there ſomething of the ſame kind, though below his in infinite *Degrees*; And when alſo beholding the Beauty, Order, & Efficacy of the Univerſe, they find that themſelves have been duly placed

ed therein, and have rightly operated there; (*i.e.*) For the Common Good, and for their makers Glory: Again, the Remembrance of their Victory over the *Infernal Powers*, which having once made Schism from the Fountain of Blessedness, and disturb'd the harmony and order of the World, seek to bring mankind into the same Condemnation; And of their Fidelity to the Captain of their Salvation in the time of this Life, in following the Conduct of his Spirit and Law, and in improving his Aids given thereby, in seeking their own happiness, and assisting the Temporal & Eternal welfare of all their Companions, I say the remembrance of those things will Minister exceeding greatly to the Felicity of the separate Soul. Besides we may imagine that the Soul by being imployed in this World in the practice of *Good Works*, had contracted a disposition to Admire, Love & Honour, all that were Eminently perfect in the same practice, as we see it is in all the Arts & Actions of humane Life; Practitioners in all Arts and Exercises, Love and Honour, those that are Masters in the same. Now, when a soul, so disposed comes to have Communion with the Father of Goodness, who filled Heaven & Earth and inriched all his works with the Treasures of his Mercy and Bounty; when these Souls shall behold the Glorified Body of Christ, (for Spirits can see Bodys, though not, *econtra*) I say that Body of Christ which was the Treasurie of the Divine Goodness, as well as Wisdom, in which *dwelleth the fulness of the Godhead Bodily* and whence, the Deity dispearsed Gifts of Grace and Offers of his Eternal Glory to mankind, and that with mighty Advantage: When we shall feel in our Souls the further tho not final Consummation of that Mystery, which made St. *Paul* break into admiration, and with a seeming abruptness to

say

ſay, *This is a great Miſtery, but I ſpeak concerning Chriſt and the Church*, Eph. 5. 32. The Miſtery of that conjunction unto Chriſt, which ſhall make us to be one Spirit with our *Lord*, as he had been one Fleſh with us; When *That Spirit whom the Lord is*, (2 Cor. 3. 17.) both as our Creator and Saviour ſhall have effected *the cleanſing and ſanctifying us, as to our Souls, that we ſhall in Soul be preſented to himſelf, Glorious, Holy, and without Blemiſh, not having Spot or Wrinkle, or any ſuch thing:* And ſhall dwell in us as we in him, and be as it were the Soul of our Souls, and form them to the likeneſs of the Eternal mind, which is *Love* and Goodneſs it ſelf. When it ſhall affect them with the ſame paſſions, that poſſeſſed the moſt perfect, pure, amorous Soul of our Bleſſed Saviour; when this participation of the Spirit of Chriſt, ſhall *unite* all Saints into one *Soul* and *Spirit*, as *the* participation of his *Fleſh* in the bleſſed Sacrament united us all into one *Body*; When, thus united, they ſhall communicate the pleaſures and delights they had in doing *Good Works* in this World, and every one ſhall enjoy the Felicity of all, when they ſhall love and admire, praiſe and celebrate each others brave and generous Actions, their free & charitable Diſtributions, & then ſhall all joyn in a *Chorus* to Adore the Father of Mercy, the Fountain of their *Good Affections* and *Good Works*, who wrought in them to will and to do: When they ſhall thus live in the Love and Embraces of God, of Chriſt, and of each other, and in the continual Communications of Joy and Praiſe, I ſay, when I conſider this happy State, I cannot tell what there is for the Soul of Man, thus conſidered as in the State of ſeparation from the Body, to deſire or hope for beyond it; And I think alſo, that none that conſiders how

natural

natural it is for *Good Works* to beget ſuch Diſpoſitions, and how neceſſary the happineſs of the ſoul ſo diſpoſed muſt be, in ſuch its Conjunction and Communion, as I have before mentioned, *I* ſay, no ſuch will *I* hope Condemn what I write as having any thing falſe, or very doubtful in it: But *I* will proceed to ſomething plainer.

It was not only the Soul, but the Body, that was imployed in *Good Works* here, and therefore, That muſt partake of the Reward hereafter. 'Tis true, Reaſon never diſcovered any thing or very little of the *Reſurrection* of the Body untill it was helped therein by *Divine* Revelation; But reaſon having once conceived that God will raiſe our Bodys, and unite them again to the glorified immortal Soul, it can eaſiely conclude that they ſhall be ſo qualified as becomes that Union; and that *there* ſhall be no Repugnancy, between the Felicity of the Body, and the higheſt perfection of the Soul, as it was here; yea that it ſhall, not only conſiſt with it, but be adjuvant thereunto; Thoſe Eyes, that miniſtred unto the Souls Goodneſs here, by obſerving the wants and neceſſities of the Poor, and affecting it with their Miſeries, ſhall miniſter to its Bleſſedneſs there, by beholding the viſible manifeſtations of Gods inviſible perfections, in ſuch diſcoveries, as ſhall there be made, far exceeding what was ever made by this lower Creation, or by any thing therein: In beholding the glorified Body of Chriſt and *thoſe* of all his Saints, which ſhall ſhine with unconceiveable Beauty and Splendour in the Eyes of our own glorified Bodys, and thereby affect our perfected Souls. Thoſe Ears that were always open to the complaints of the Poor and never turned away from the grones and cryes of the afflicted,

afflicted, ſhall then be delighted with the ſongs of Angels, and Muſick of the Heavenly Chore, & ſhall Miniſter as much to the ſouls ſatisfactions, as they did formerly to its Compaſſions; That Mouth which ſo often was opened in inſtructing the ignorant, in comforting and counſelling the diſtreſſed, ſhall then be filled with the Divine Praiſes, and Miniſter to the expreſſion of the ſouls joy: the hands that were buſied in, helping the Sick & Weak, & releiving the wants of the Poor ſhall be indued with a rare cunning, to touch the Lute & Harp to ſweeteſt Melody, and thereby ſhall Miniſter to the delights of Soul & Body.

The Feet that often had Travelled to viſit the afflicted or impriſoned, and been wearied (like thoſe of their Lord) in ſeeking occaſions for the Miniſtries of Piety and Charity, theſe ſhall be enabled to Miniſter to the ſoul in curious meaſures and variety of interchanges *Whilſt it danceth for Joy, when in its ſongs it praiſeth the moſt High*, Pſal. 28. In brief howſoever we can imagine that a moſt beautiful and active body, may miniſter to a moſt virtuous and bleſſed ſoul in the State of Glory, ſo, and much more, ſhall it be with them at the Reſurrection of the dead.

But as there is a particular Judgment paſſed on each ſoul at its departure out of the Body, and then it is conveyed by Good or Evil Angels to its appointed place to receive the beginnings of its Reward or Puniſhment; ſo there is alſo a general Judgment, when both ſoul and body reunited, ſhall appear at Gods Tribunal, to receive according to what they have done here, whether it be Good or Evil; ſome mens Works indeed go before to Judgment, & ſome follow after, but all mens works muſt be there produced; Thoſe that have been ſo Eminent in Piety and Charity, that all believed them to be unqueſtionable

unqueſtionable *Saints*, theſe ſhall 'tis like, be caught up to meet Chriſt in the Clouds, and come with him in Triumph to judge the World; but thoſe that have been of more imperfect and doubtful Piety ſhall undergo a ſeverer Tryal; But at laſt a perfect diſtinction ſhall be made between the Sheep and the Goats, and all prepared to receive the final ſentence; *In* pronouncing whereof the greater *Reaſon* of the difference is aſſigned, Ye fed me, or ye fed me not, ye cloathed me, or ye cloathed me not; Becauſe this was the only real and certain proof of our Faith in Chriſt, and Hope of Gods Mercy through him, *viz.* that we obeyed the Evangelical precepts of Love & Charity, and imitated our bleſſed *Saviour* in the practice thereof, that we extended the ſame mercy to men, that we hoped from God; And as without this, no man can reaſonably expect to be believed when he profeſſeth to be a Chriſtian, ſo according to this he muſt acknowledge himſelf to be juſtly judged, at the laſt Day.

Let us now conſider the preparations for the Entertainment of this Bleſſed Company, who were counted worthy to eſcape all the *Horrors* and Miſerys of the Damned, and to ſtand before the ſon of Man in the Heavenly Kingdom: Here are Manſions, many Manſions, ſo many that every one may poſſeſs more than the Wealthieſt and Nobleſt on Earth ever enjoyed; There are Crowns and Palmes, Robes & Thrones, a moſt glorious City, and moſt fruitful Paradice, the moſt bleſſed Company, the moſt perfect ſecurity, the higheſt Delights, and moſt perfect Appetites; unmixed joys, undiſturbed peace, unſpeakable pleaſures; no meaſure, no end of *Felicity*, my words fall infinitely ſhort, my fancy fails me, in repreſenting theſe

these preparations our Saviour tells us; that Eye hath not seen, nor Ear heard, nor can it enter into the heart of man to conceive, the things that God hath prepared, even in this World, for them that Love him, but much less in That; and therefore, though the Scriptures abound in speaking glorious things of these preparations, *I* shall add no more, but only I must remember you that 'tis to *him that overcometh & keepeth Christs Works*, that all this is promised, *Rev.* 2.26. and that where men yield to base covetous affections, and refuse the practice of *Good Works*, they will but cheat themselves by the most pleasant conceits of Heavenly Joys; and *I* should but cheat you neither, if I could Rap you into the greatest extasie of such delights by a *Rhetorical* description of the Glory of the heavenly Habitations, and not frequently mind you what is of Absolute Necessity, to your Admission thereinto.

Let me therefore, most earnestly intreat you to enlarge these things in your most serious Meditations, and then think thus with your self seriously and devoutly, *Lord! who would not make all the Friends he could of this Mammon of Unrighteousness, that when he fails, he may be surely, as joyfully, and gloriously received into those Everlasting Habitations*, and that you may do so, and to help you therein, let me begg your patience a little, while *I* suggest to you, who those Friends may be, that we should make to that purpose, and shew how they may be so made yours.

Those by whose Favour our Entrance into the Heavenly Joys may be infallibly secured, and by whose Aid the Circumstances of that admittance may be greatly improved to our Joy & Glory, are these following.

1st.

1ſt. The *Bleſſed Trinity.* 2dly. *The Holy Angels.* 3dly. *The Sanctified of Mankind,* among them eſpecially the Poor, all made our Friends by the practice of *Good Works.*

Firſt *then for the* Bleſſed Trinity: Theſe three in one, and one in three are the firſt and chief of thoſe Friends which it becomes us to make for ſecuring our reception into everlaſting Habitations, and they will only be made ſuch by our well uſing thoſe Riches, that moſt men uſe to ill purpoſes (on which account they are called *The Mammon of Unrighteouſneſs*). The infinite Powers and Perfections of the Deity are as its Riches, and theſe God uſeth to the Good of all his Creatures; whatever therefore may be called our Riches God expects we ſhould uſe to the Good of our Neigbours after his own example; and that we ſhould do it with the ſame freedom and chearfulneſs as we uſe them for the Good of our *own ſelves, and if we do ſo we ſhall approve our ſelves his* Children, begotten of his Grace in Chriſt Jeſus, and ſhall be acknowledged by him to be Heirs of his Glory; And, as ſuch, received with Joy and Triumph into the Everlaſting Habitations.

But becauſe this is a moſt weighty matter, and ſome diſcourſe thereon may very much farther, both your readineſs to uſe well your riches (which to do contains in it all the *Good Works I* provoke you unto) and alſo your conceiving a lively hope of *that reward* which is the great incentive unto the ſame, *I* will make this my laſt Digreſſion, and will treat ſomewhat more largely on this Head than the Laws of Method will allow.

DEITY is the Fountain of all Bleſſedneſs: God the ſoveraign Judge who ſhall be received into, or excluded from the Habitations of Eternal Bliſs. In the Deity, Life and Bleſſedneſs

is, and is infinitely and eternally; And thence it is communicated, in fit time and due measures, to all things that are or ever shall be: God so hath it that he receives it from none, no not from himself, (tho some improperly so speak) we so have it, that we receve it from him & from him alone: *As none is Good but one that is God, so none is blessed but he*, (*i.e.*) in the same respects. Altho many things contribute to our Blessedness, yet, they being all originally in God, and all received from him, and all virtually to be enjoyed in himself, we must acknowledge that in him alone is our blessedness & must seek it from him only & to him alone must we ascribe the Glory and Honour of it by what means soever he convey it to us. *GOD*, as thus infinitely, eternally, originally blessed in himself, is called *The Blessed, & Godblessed for evermore.* And said, *To dwell in that Light, to which no mortal Eye can approach.* We are lost and confounded when we think of that which is infinite, as both the measure and duration of Gods Blessedness is: Therefore it becomes our mortal Eyes, rather to be shut in most humble & devout adoration; than, being opened, boldly to gaze on the dazling Glory *of this inaccessible Light*: 'Tis true, when *this Mortal shall have put on the Immortallity, and Mortallity be swallowed up of Life, then we shall know as we are known, Comprehend that for which we are Comprehended of God, but we must wait all the Days of our appointed time till this change comes.* For altho *Good men* shall receive from the Good & Blessed God the most perfect Felicity they are capable to enjoy, yet he dispenceth the same gradually unto them. Man in his Birth is most incapable of Felicity of any animall; A poor helpless shiftless thing. In his youth, he is so intenton a sensual, carnal Felicity, that he forgets That he was made for, *viz.* a Spiritual and Rational Felicity: In his Age, when cloyed with those delights, and disabled for frolicksome Exercises, he begins to use his intellectual powers; when by use they become more perfect; and, being so, give him a pleasure above what sence or fancy ever afforded, he then grows fond of Life on that Account; and, while he declaims against it the World, is made in the way of Brutism and sensuality, he is little better in prefering time to eternity, & an initial to a consummate Felicity. But God who loves us better than we do our selves, has forbidden our long stay in this miserable World, on what Account soever we desire it; Our Heads, our Hands, our Eyes, our Hearts must fail, and we our selves must fail, *viz.* as to power and possibility of living in this World; But then it

have ſpent our ſhort life in the ſtudys of virtue and practice of *Good Works*; if we have ſo known God, as to become like him, ſo loved him, as to converſe, in frequent Devotions, with him: Then I ſay we ſhall oblige the bleſſed God who inhabits that infinite and eternal Felicity which here we cannot ſee nor conceive, to receive us moſt joyfully and triumphantly into thoſe *Everlaſting Habitations.*

This *God over all, bleſſed for ever more* can be but one: For as there can be but one Infinite, & Almighty, one Firſt and Beſt, one Supream and Higheſt, one *Immenſe* and Incomprehenſible Eſſence; But one abſolute & intire perfection, ſo there can be but one that is Self-ſufficient and Self-ſatisfying in this his infini te Bleſſedneſs and Felicity. God is the Father of lights; All beatitude is radically in him, and is generated and produced by him, he hath made this World capable of giving & us capable of receiving therein a Temporal Felicity; But he hath prepared a world to come, that ſhall give us an everlaſting State of Felicity, & is preparing us, by more enlarged capacities, to receive it, and will at laſt bring us to the moſt aſſured enjoyment thereof. The firſt Diſcovery & Revelation of this eternal Felicity was from him alone; Reaſon could never have reached it: And that final Poſſeſſion we hope to have thereof, muſt be ſo alſo; For, as from the Father of lights we have received many good and perfect gifts in order to encourage and perſwade our Repentance and doing *Good Works* in this World, So, if we be perſwaded thereby to repent & to do *Good Works* here, we ſhall certainly receive from him that which is called *The gift of God* with a ſpecial emphaſies, *Rom.* 6. 23 when he receives us into thoſe Everlaſting Habitations.

This DEITY *The Father of mercy and God of all conſolation, even that which reacheth to all Eternity*, I ſay, this Eternal Unity muſt be conceived by us as ſubſiſting in Trinity. We can have no proper and immediate conceptions of God, but muſt conceive of him by way of analogy & proportion to other things, & ſo he ſpeaks of *himſelf* in all Divine Revelations: The end of all his Works is to Reveal him to us in ſuch manner as 'tis beſt & eaſieſt for us to know him. All things in the World ſubſiſt in a Trinity of firſt and chief principals; as doth the firſt matter whereof they were made; and to demonſtrate this of the latter will give probability to the former, which therefore ſhall be briefly touched here. The matter of all that God Created in the beginning, is expreſſed *Gen.* 1. by two Words, *Heaven* and *Earth*; the firſt is the Mother of all material Being

the last of those which were made of Matter. Now both these must be conceived to subsist in a Trinity, & that as well in themselves, as in all things made of them, and as therein operating according to that subsistence. In the material part of the World men count four Elements, but *I* conceive, with submission, there are but three. For 'tis impossible for me to conceive that *Air* and *Water* differ so much, or rather, are so to be distinguished, as Water and Fire are, or that there is not as great a difference between Glass, which it but Earth purified, and Clay, which is Earth commixed, as there is between *Air*, which is *Water* rarified, & *Water*, which is Air, condens'd. In the immaterial part of the Universe, which *I* humbly conceive is conched under the word *Heavens*, *Gen.* 1. and doth contain all Spirits or Vital Beings that are invisible to us. *I* say in these *Heavenly substances* we must conceive, first, *Something that is*, tho we cannot conceive or define it, we call it Spirit, in proportion to the Wind, the most immaterial of sensible things, but we know not absolutely what Spirit means, nor as it relates in a proper sence to the immaterial World, much less to God. 2dly. *Something that lives*, for life is the chief thing we conceive of those glorious Beings. Which neither we cannot know, but by analogy unto that which is in our selves. The 3d. is the *Properties and Actings of this life*, and this is most notionable of the three; as nearest to us, and most resembled in our Souls. But This also we cannot possibly conceive of but in a Trinity in Unity. LIFE *is a Power*, now we can conceive but these three things as contained in the power or *life* of these Beings, A Power of *willing* themselves and other things, a Power of *knowing* themselves and other things, and a Power of *acting* on themselves and other things, as according to their own Nature & the Nature of the things they work on. In the material part of the World: *Earth* is that out of which Fire and Water is produced and in which Originally they were contained, and therefore, God *is* said in the begining to make the *Earth*, and the other two in that. *Moysture* proceeds from the *Earth* by Depression, and Fire *is* generated by Contusion, or close Application, as *in* Stones *Smitten* against each other, and in soft bodys lying very close that no Air can enter, it is *Ordinarily* seen. In the material part, as considered in the *first instance*, *Being* must produce Life, from *Being*, & *Life* must *proceed Action*, & all this may be Contained under the *name* of *Heaven*, which World gives us a conceipt of *things Sublime* and *Excellent*. But as considered in the

the second instance. The Power of willing must be first, as containing, and apt to produce *Knowledge* and *Action*, as I have shewed before, and as having the greatest Eminency in humane consideration: *We will to know, and will to do.* To *know* first, and then from *will* and *wisdom* proceeds *Action*. The *will* is the Supream Empress of all Spiritual Powers, & the indowments thereof are most excellent among all Moral perfections. Therefore we must think of the Essence and Perfections of Deity, as subsisting in a Trinity, or not think of it at all; Because all things whereby God is manifested do so subsist, and especially our own Souls (of which before.). Supernatural Revelations speak of God, as Father, Son, and Holy Ghost, Three distinct persons in one undevided Essence. Now it is Evident that in the Supereminency of the Divine Being, *Father, Son & Spirit*, do not signifie the very same as they do with Relation to our selves, nor doth *Generation* and *Procession* neither; But something there is, that we can no better know, nor otherwise express; and he that is humble and modest will not cavel with words which he cannot mend, nor refuse to speak as God himself speak; And as those direct who are his Ministers, and especially the Church, Which is the Pillar of Truth, which hath been taught, by the Experience of former Ages, by the necessity of Convicting Heresies, & explaining Divine Truths, and by consent of the Wisest and Best (yea I may say of the most of Men & Christians who have thought or treated of this thing) to teach us thus to speak of this high Mistery.

To UNITY of Deity, multiplicity of Gods is contrary, & so is any thing that hath diversity and contrariety in our conception of its Being; But 'tis not so, to distinguish of Personality and personal Properties and Subsistencies with their mutual Relations; or however the thing may be expressed which is but to signifie our apprehension of the order of Being and Operation in that incomprehensible Essence from something we know in our selves, or other things.

In the Ever Blessed TRINITY, The Father being first, and the Fountain of Deity, and the Son and Spirit subsisting Eternally in him, receiving their Nature and Power and Perfection and whatever they have eternally from him, and operating in and upon all things, according to his eternal purpose & decree. The whole Trinity therefore from him is called the eternal Father, & so they altogether, are in perfect equality, as relating unto things without themselves; The distinction

being principally as we conceive the Relation that the *Divine* persons have to each other; in the *Divine* Eſſence it ſelf, and in other their operations in the work of our Salvation; And it may be if God had ſubſiſted only in the pure Deity to all *Eternity*, as from all Eternity he did, before the incarnation of our Lord, we had not heard of a diſtinction of perſons, of firſt Principles or *Primalities* in the Deity or God-head, unleſs from the Schools of the *Philoſophers* where it was long before Chriſtianity came into the World, and is ſtill diſcours'd of without Relation to *Divine* Revelation.

But ſince GOD hath been in Chriſt *Reconciling* the World to himſelf; The *Deity* is ſpoken of in Evangelical Revelations, As Related to *Emanuel* God in Humane Nature; And therefore the analogy between what we ſpeak of God and our Selves, is here greater, & ſo we may more properly expreſs hereby that which we apprehend concerning the *Manner* of the Divine Subſiſtence and operations. *Eſpecially* as with *Relation* to the great work of bringing us unto thoſe everlaſting Habitations both in *Soul* and *Body*.

It is Evident, that the God and Father of our Lord Jeſus Chriſt, as firſt in that incomprehenſible Unity, hath the name of *God* & *Father*, moſt frequently aſcribed unto him, & as ſuch is to be addreſſed by us in all ſacred Offices, & that the *Goſpel* doth require the ſame; For the other perſons are here conſidered as *Miniſtring* to Deity in this wonderful work. Chriſt Jeſus is ſaid to be Gods *Servant*, his Eleſt one, the Meſſenger of his Covenant, ſent to confirm and fulfill the promiſes made to the Fathers; He is *Gods* great Embaſſador to us, and our mighty Advocate with *God*. The Holy *Ghoſt*, He is Gods gift and Chriſts witneſs to the World; Gods Advocate in us and our Paraclete with him, *He who maketh interceſſion for the Saints according to the Will of God*, Rom. 8. 34. And therefore as the Name *Perſon* which is predicated of the *Father*, *Heb.* 1. 3. may alſo be properly ſpoken of the *Son* and Holy Goſt without prejudicing our Reſpects to the glory of the indiviſible Unity of Deity, ſo neither doth the glory we give to the *Father*, as the Fountain of Deity, And, in this Unity, the greateſt as well as the firſt, make his glory unequal to that of the *Son* or Holy Ghoſt, or his *Majeſty* more Eternal than theirs, Nor do the Offices which we aſcribe *to the Son and Holy Ghoſt*, as received *from the Father*, at all diminiſh *that their Divine Glory* which they have in Common with him; Only it is needful, for inſtructing the

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meaneſt in the Truth of this *Miſtery*, for the Exerciſe & confirmation of the Faith of all, for preventing Heriticks from corrupring the Doctrine of the Trinity, & for purging the Church from them (as ſuch *Leaven* which ſhould not be near to thoſe *who are to be unleavened*, as all Chriſtians ſhould be, 1 *Cor.* 5. 7) I ſay, for theſe and ſuch like ends, it is needful that we acknowledge the God-head of the *Son* & Holy Ghoſt in the publick Offices of Religion ſolemnly and frequently, that ſo their Equality with the Father in Glory, and their Unity of Nature with him (and that notwithſtanding the diſtinction of their perſonal propertys and inferiority in reſpect of their Offices and Miniſtry's) may be known and acknowledged by all. Which therefore is excellently ordered in the Common Prayer.

From the great *Jehovah*, The center and perfection of tremendous *Majeſty* and inexorable Juſtice, our great Creator and *Supream Lord*, I ſay from him (conſidered as ſubſiſting in the pure Deity, and out of Chriſt, altho in a *Trinity* of *Hipoſtaſis* or perſons) *Man* is now become uncapable of Favors and Bleſſings, and *is without* any hope of *being Received* by *him into* the *Everlaſting Habitations* of *Bliſs* and *Glory*.

The *Complicated Wickedneſs* of *Mans firſt Sin*, the *multitude* of ſins, that have been ſince *Committed in* the *abounding wickedneſs* of the *world*, the manifold aggravations of the ſins of *Jews* and *Gentils*, through the abuſe of *Divine patience* and long *ſuffering* &c. in all which *this* Adorable Majeſty hath been abuſed, affronted, diſhonoured and provoked of Men, this makes *it* unfit for God to ſhew *himſelf* thus *kind* and *munificent* towards them untill *his* juſt Wrath be appeaſed, and he, by ſuch means, *propitiated*, as that he may preſerve *in* us an awful fear and dread of offending *him*, and make it decent and juſt for himſelf to abſolve us from the bonds of our ſins, and admit us to Heavenly Joys in thoſe *Everlaſting* Habitations.

The *Moſt High*, Being conceived as Willing himſelf as the only *Eternal Self-ſubſiſting Being*, of whom, through whom, and to whom all things are, cannot be thought to incline to ſave us in the State of Rebellion and diſobedience againſt himſelf. Being conceived as Knowing his own excellencys and perfections, his *Supream* Glory and Dignity, his abſolute Dominion and *Soverainty*, and Mans great Obligations to him, the heinouſneſs of his ſins, the ill Conſequences of paſſing them by and not expreſs his Wrath & Diſpleaſure, and Execute againſt them the juſt Judgments threatned in his Laws to

deter him from comitting them God cannot be imagined I say as thus conceived to judge it fit to save man, & receive him to the eternal Bliss. 3dly. God conceived as loving himself as the chief good, & highest Felicity to himself as perfectly satisfid in his own Bliss and Glory having no need of Man or any Creature, cannot be thought to move out of himself towards our Salvation or Felicity while we are in a sinful State.

But it was worthy this great God in midst of this his perfect felicity and Blessedness in the enjoyment of himself & of his just displeasure against man, and notwithstanding the necessary punishments he laid on us, yet to pitty our Folly and Misery, and incline to our help. It could not but seem a thing becoming his infinite *Goodness*, to wish that man had not made his own utter Ruin to be necessary for the ends of Gods Righteous Government; And to become his infinite *wisdom* to think how, with security of those ends, Mans utter Ruin, might yet be prevented, and he Restored to innocency & felicity: Becoming his Active power to press forwards towards what was to be done for effecting so gracious an intention and so misterious a design; By effecting whereof Heaven and Earth might be made amazed to see the manifestation of the Goodness, Wisdom and Power of Deity; Devils might be confounded, and Man, their miserable prey, redeemed and saved, and He made immortal and Divine, by occasion of what the Old Serpent did, to make him devilish and subject to Death A mystery which, while we believe. 1st. *Our minds will be attracted to the Knowledge of God.* 2dly. *We shall retain such a dread of offending him, as is necessary for the ends of Government.* 3dly. *we Shall give Divine Worship to the Lord our God, and to him alone.* 4ly. *we Shall conceive a lively hope of mercy and pardon.* 5ly. *We shall aspire to a purity and virtue most Divine.* 6ly. *We shall contract the greatest Obligation to obey Gods Laws,* 7ly. *We shall exult in his Love and Kindness to us; And finally we shall press forward with all our might to enter the strait gate that leads to the Everlasting Habitations;* A little of each. For the first, Was their ever Object proposed to the mind of Man so attracting as this of *God manifested in our Flesh Justified in the Spirit, seen of Angels, preached to the Gentiles believed on in the World and received up into Glory.* Had the Deity affected a Majestick Retirement, and seemed to disdain all Converses with Mankind; Had he, like the Grand Signior, made a Creature to be his Grand Vizer, that he might Minister to him in the Government of this Lower World, whilst

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he himself would nor be seen or known of us. I say, if it had been so, it can never enter into the *imaginations* of man that this would have allured his mind to employ it self in the Cogitations of God in inquiries into his Glorious Perfections and wonderful works, or at least, not comparable so much as when Deity is become one with us in such an incomprehensible Union: Now the very same person is both God & Man; When, in Christ, he hath so humbled himself to exalt us, emptied himself to fill us, cloathed himself with Flesh, & submitted, yea, desired to be lift up upon the Cross, and then made *This* his Call to us, *Behold me, behold me, was ever sorrow like mine? Look unto me and be saved all ye ends of the Earth*: and so I might proceed: But it is manifest to all within the Pale of the Church whose Eyes *Satan* hath not blinded, that the Representations that God hath made of himself in Christ, are the most attracting, most satisfying, most ravishing, that can possibly be imagined, & that *this is Life Eternal* (not only in preparation but prelibation) *To know him the only true God and Jesus Christ, whom he hath sent*, and the mind that feeds on the Flesh and Blood of Jesus Christ, as God is manifest therein, & hath a right belief & affectionate Cogitation hereof, while his Body as broken & his Blood as shed, is exhibited in the Blessed Sacrament; That mind I say, hath the beginning of Eternal Life, *John* 6. 54. And without doubt, there is as great difference, as to the Joy and Comfort thereof, in Receiving this Sacrament as the Representation of the Flesh and Blood of a Creature (tho never so great) and that, of receiving it as *The Flesh and Blood of the Eternal Son of God, Very God of very God, as there* is between finite & infinite; Therefore I conclude, that as to them that rightly understand this Mistery all things are counted but as Dung and Dross in Comparison of the excellent Knowledge of it, So it is in it self so exceedingly attracting to the Eyes of our mind, That, if they could but once be turned away from beholding these worldly Vanities on which they are so intently fixed, there would need no more to perswade our frequent attendance on the Representation and Contemplation of this Mistery, than its own exceeding Sweetness. For the second, Whatever men may dispute of the Soveraign Power, Liberty, and Freedom, which God hath to save us, being so guilty as aforesaid, without any satisfaction; Yet it can never enter into the imagination of any man, how such a dread and awe of this Almighty God, and fear of doing against his Soveraign Will and Pleasure, should be effected in us, I say in us, to set on doing

ing our own Wills and enjoying things that are gratful and pleasant to our flesh, as is necessary for the ends of Government; Nor how this should still be secured, and yet sinners, the most heinous sinners, & after the greatest revoltings & most repeated back-slidings, should be imbraced, and assured of being received into the Everlasting Habitations of Bliss, I say how this, which is so absolutely necessary to the Government of fallen man, could have been effected in any other w it is hard to imagine. It is most *Evident* That the most glor.. Creature, if but a Creature, tho he had taken humanity and dyed for us as a *Sacrifice*, could not have effected such a fear of sin; it might have been thought, that the glory of being Saviour of the World, and adored and worshiped, as such, by all mankind, Angels, and all Creatures, might move him, *more* than the necessity of the thing, to undertake so to dye: And for God to permit the sufferings of such a Creature, in order to the attainment of so great a glory, shewed no great displeasure against sin: But when Christ, very God, who could have no access of glory, being so infinitely filled from the Fountain of Deity (for he was filled from the Father, as with the Essence so, with the glory of the Godhead from all Eternity) When He I say took humanity on purpose to suffer so dreadfully for the sins of the World what love can be greater? When the Eternal Father, that must be conceived to have such infinite *Love* for this his son, (as only *Eternally* begotten of him; And now, in the fullness of time, exhibited in humane Nature, His only begotten also by *Miraculous* Generation) yet was pleased to lay on him the sins of the whole World, to bruise him and put him to grief, to make him appear unto men as striken, smitten of God and afflicted, and unto himself as utterly forsaken of his Heavenly Father, and ready to sink into a horror and dispair: This! above all that can be imagined, must work a dread of sin, and effect the mortification of it.

Besides thirdly, tho it became the infinite *Goodness* to pity miserable man and incline to save him, and the Wisdom of God to contrive a way for it, and the Power of God to employ it self in effecting it, yet it can never enter into the imagination of any man, that, so long as God did *Will* himself, *Know* himself, and *Love* himself, as aforesaid, I say, that ever he should be so *Regardless* of his own glory as to give it to a Creature, how great soever (no not altho it were possible for such a one to be capable of all the great Titles gi-

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ven in Scripture to Christ as God man (which I shall not believe any Creature can be, till it be proved that finite can receive that which is infinite, that which is Circumscriptable can be Omnipresent, & that which cannot sustain it self be Omnipotent, and more such contradictions) and indeed the greater such a Creature is conceived to be, the more difficult would it be to reconcile *That great zeal which God must have for his Divine Glory*, (if Reason or Scripture be to be believed) with his infinite munificence in raising that Creature to such high Dignity wherein he is worshiped and adored with the very same Divine Honours with God himself, and especially if we ascribe to that Creature a free undertaking such dreadful sufferings for our Salvation, & believe, that in reward whereof he received the fullness of Divine Power, and that (whatever Right God may reserve to himself, yet) he hath it in present possession and exercise, and that he can reward and punish us at his pleasure; & finally, if we ascribe to him the power I am speaking of, *viz.* A power to shut us out of the Everlasting Habitations of Bliss and Glory, or at Pleasure to receive us into the same; For then, it being most likely that all men would Love and Honour, Worship and Adore him that is so their Saviour, Benefactor and Soveraign Judge; more than the Most High himself, God may be thought most regardless of himself; which is utterly impossible he should be; And therefore I must believe that *Infinite and Active Love* proceeding from the Complience of Deity in it self & from the eternal Knowledge and Contemplation of its own Perfections, could not but incline rather to unite the Nature of Man unto Deity, and to take it into the highest Communion therewith, than to grant that those Honors which seem to mankind to belong only to the most high God, should be given unto an exalted Creature: And I believe this, because by the former, altho the greatest Honour be bestowed on *humanity*, yet nothing doth so much as seem detracted from the adoration and worship of Deity. But by the latter, altho we say that such a Creature is not the most high God, but is only a great and mighty God, receiving a power and dominion from *him* Equal to his own, and indued with Omniscience and Uniquity &c. for the Ends of Gods Government committed to him, I say altho men profess to believe this; as some say they do, yet, while they give the very same worship to this Creature as to God, while they chiefly invocate him for relief in their Miseries in Life and for receiving their Souls at Death, I say while we do this, Deity cannot but seem slighted:

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Therefore 'tis infinitely eaſier for me to believe, That the Deity did ſo inhabit Humanity, as that God, and Man being one perſon, what is proper to Deity is aſcribed to Humanity, and that which is proper to Humanity is aſcribed to God, then to believe that the moſt high God ſhould Create *One*, who ſhould be called *God over all, Bleſſed for ever more*, the 'Word and Wiſ-'dom of God, and his Power by whom he made all things; And the very ſame Names, Titles, Attributes, Propertys, and Works, aſcribed to him as to the Moſt High himſelf, that the ſame Worſhip and Reverence ſhould be required of all Creatures in Heaven, Earth, & Hell towards him as to the God that made him: That he ſhould call himſelf GOD, which none of thoſe on whom God put that Tittle ever did, but by inſtigation of the Devil; that he ſhould claim an *Equality with God* in all things as being *One with him, One*, not only in will (as all Angels and Good men are) but in Eſſence, ſo that, *See one and you ſee both, what one doth both do*; and much more that might be ſaid to this purpoſe; And that God ſhould ſend thus Creatures to take Humane Nature, and ſhould, both by his Miraculous Concepri-on and mighty works and Equal Command of his Holy Spirit (which indeed they ſay is but a ſingular Angel) beſpeak a Credit for him in the world, where he preached himſelf the Son of God and his Equal; and ſhould, by his Death, Reſurrection and Gifts of the Holy Ghoſt, call the world to his worſhip, and that far more loudly than ever he called *Abraham* out of *Caldea*, or his *Seeds* out of *Egypt* to ſerve himſelf. But if any man yet think this is not Reaſon enough for my believing the former before the latter, let him read yet farther.

Fourthly, By believing that Jeſus Chriſt was the ſecond in that Eternal Trinity wherein the moſt high & only true God doth ſubſiſt, we muſt conceive a far more ſtrong and ſtedfaſt hope of mercy and pardon (if we ſhall Return to God) than by believing (as ſome do) that he was an inferiour God, made of the firſt-born of Creatures. For that it muſt be more effectual hereunto for God himſelf to deſcend, & preach Repentance, to take a body, that he might ſuffer for our ſins, to be tempted like as we are in all things that he might ſuccor all tempted perſons, *&c.* than if he had ſent the moſt exalted Creature to do ſo: The *Word* of God being more Powerful, the *Blood* of God more precious, than that of a Creature; And the ſame *blood* Being offered by the Eternal Spirit, as Conceived Third in that Bleſſed Trinity, & as proceeding from the Eternal Father who is

Love

Love it ſelf, and the Eternal Son who is Wiſdom it ſelf, being much more effectual to beget in us a hope that God will receive all penitent ſinners, than if it had been offered by a *Spirit* that is but a chief Angel & not God himſelf; For it would be difficult for us to hope, that the ſhort ſufferings of a finite Creature, could be a full, perfect ſufficient *Sacrifice*, Oblation, and *Satisfaction* for the ſins of the whole world, from the beginning of it to the End; And if it ſhould fall ſhort in the leaſt it impares the hope of mercy and pardon in every man; And ſo ſenſible of this are the oppoſers of our Doctrine of the Trinity, that they deny, that there is any need at all of a propitiatory Sacrifice for the remiſſion of ſins; Altho in this they ſay againſt the common ſence of all mankind; againſt the ſignification of many Tipes and Figures under the Law; and againſt plain Texts of Scripture, Texts ſo plain that they cannot be evaded but with ſuch Sophiſtry, as, being allowed, would make all Speech and Writings utterly unintelligable. But of this, as alſo of the fifth and ſixth Head, I have ſpoken of before, *Page* 72. and ſo forward, But I ſhall add here a little more.

Fifthly, The Conception of God as ſubſiſting and operateing as before ſaid, and that, both eternally in himſelf, and in Chriſt Jeſus in the fulneſs of time, is incomparably more effectual to make us moſt dearly to Love & Honour him, than if we conceive of him without Relation to any ſuch ſubſiſtence & operation, or then if we conceive of him as not ſo ſubſiſting, & only as operating in the Creation of another mighty God, and Emiſſion of a chief Angel or *Spirit*, firſt as his own *Miniſter* and Meſſenger, and then in giving the ſame Spirit to the God aforeſaid to be his Spirit and Apoſtle to be employed by him, in Creating and Governing the world and in gathering and ruling the Church, but this under the moſt high God. *This* thing to me, is very Evident, and therefore, leſt I digreſs too far I ſhall only recommend it as a Subject worthy moſt ſerious Conſideration, and ſay no more of it here.

Sixthly, The Eternal *Deity* as ſubſiſting in it ſelf in a Trinity of firſt principles, operating within it ſelf as before, is the Prototipe and Samplar of a perfected mind, *viz.* a mind acting & operating *Regularly* and Virtuouſly: Gods willing, knowing and loving himſelf, as perfectly good, wiſe, and active in doing good to all his Creatures, teacheth how we ſhould will, know, and love our ſelves. The ſame God, conceived as being in Chriſt reconciling the world to himſelf, teacheth how we

ſhould

ſhould be affected to others, eſpecially thoſe that are frail & ſinful, firſt ſeeking their Salvation, & when converted & reformed, what Complacency & delight we ſhould have in them, & how we ſhould imbrace & ſerve them with a perfect heart. It is impoſſible to conceive that the *Novel & Heterodox* Repreſentations ſome make of a Trinity, That, into the belief and ſervice of which they ſuppoſe we are Baprized, *I* ſay that this ſhould have ſuch effect on us, (or at leaſt have it with that Efficacy) as That Repreſentation of the Trinity which is Antient and Orthodox will have. To conceive one moſt high God, and one great and mighty God, as made by him; and a principal Spirit choſen by them both to be ſent on their Errands, can never work ſo to right forming our minds or Reforming our lives as the Conception of one God ſubſiſting and operating as aforeſaid will do: And if they can pretend to any ſuch thing let them ſhew it, and it ſhall have an Anſwer, if not, they muſt know that ſuch belief in God as makes us moſt good, muſt certainly be acknowledged to be trueſt and beſt, and if they know not this they are wilfully blind.

Seventhly, The belief of this miſtery will cauſe us exceedingly to Exult in the kindneſs and love of God towards us. God being, by the Holineſs of his Nature, greatly averted from us by Reaſon of our ſins; and the Sanctions of his Law and ends of his Righteous Government obliging him to puniſh us, & that in ſome proportion to his own greatneſs, & alſo unto the heinouſneſs of our ſins, which to do, he knew would Eternally Ruin us, *I* ſay in this Caſe, it was exceeding great Love and Kindneſs in the great *Jehovah*, that his Goodneſs inclined him and his Wiſdom adviſed him to ſave us: but when the way, in which this infinite Wiſdom ſaw it muſt be done, had great difficultys in it, ſo great, as that, while we conceive of this moſt high God by way of analogy and proportion to our ſelves, we muſt apprehend in him an infinite Reluctancy againſt it, than to believe he did ſo for all that, this will affect us with great exultancy and admiration. If we ſhould conceive of a moſt Merciful, Holy, & Righteous Prince as having but one only dear and moſt dutiful Son, and this Prince as being highly provoked by his Rebellious Subjects, and obliged, by ſuch Reaſons as before ſaid, to puniſh them to their Deſtruction; But yet that he was of ſo merciful a Nature that he ſhould yet incline to ſave them; think we then that on Conſultation with his own & the publick Wiſdom he found

it

it could not be done, but by putting that his dear and only Son in place of those his Rebellious Subjects, and by shewing the same angry Countenance toward him, and by Executing the same punishments upon him (at least for a time) as if he were one of the worst of the Rebels; Can any man think now, that this Princes Bowels would not turn within him at the Motion, That his Relentings to his Son would not so kindle in his Breast as to consume all his former Compassions to his Subjects, and set his heart against them to their Remediless Destruction; And might it not be a sufficient Plea against his own Relentings or their murmurings that they have made their Salvation impracticable but in such a Method as none can hope he would take. But could we yet think him so merciful as, considering the multitude of his Subjects, &c, to incline to save them this way which is so much against his own Natural Affections: Could we then suppose such a Son to be so wise, that, considering it would be an Eternal Honour to his Family, his Father, his King, and himself, freely to undertake this hard task for the Salvation of those Rebels, and that it would for ever oblige them to be the best Subjects in the World, and to fall at his Feet, and lament their former Baseness and to offer themselves a Sacrifice to his Honour and Service; Could we also suppose this Son so Brave that he did now actually and most freely offer himself to serve the most gracious inclinations of that Prince his Father towards his Rebellious Subjects, and most willingly to do, and suffer whatever should seem necessary in the Case; Yet then we must conceive that all this would but increase the Love of this his Father towards him, as so wise and brave a Son; and, how great soever his Compassions to his Subjects might be, he must be supposed to feel infinite Reluctancies within himself, at the conceit of what this his Son must do and suffer for them; Now in this Case to depress his Natural Affections and all Fatherly Compassions so far, as to resolve and purpose so to do; And finally so as to proceed to accomplish it, must be the highest Expression of Love and Compassion that ever can enter into imagination of man; And since we conceive of God in analogy to our selves (as I said) we must conceive *him* to be infinit in his Loving kindness towards us, when, notwithstanding his Love to his dear and only Son Jesus Christ our Saviour, infinitely wise and good as himself, yet his Active Power pressed forward, resolvedly to effect this astonishing thing,

not to spare his own and only begotten Son, most dearly beloved of him, but give him up to Death for us; and hence we may exult in the assurance of Gods Future Love and Kindness ' how shall he not ' with him freely give us all things, as doth the Apostle *Rom.* 8. 31. 32. No man can be so stupid as to think there is any Comparison between such Love as this, and that which might only move the most high to give leave to a Creature (tho never so great) to appear in form of a man and to suffer death on the Cross; Especially when he was to appear with the Caracter of the *Messia* and *Son* of God, and to suffer with assurance that he should be soon raised and exalted to a Dignity equal to that of God himself. Alass! what delusion should make men forme such a Comparison; we can easiely imagin that it is an infinite Condescention for the invisible, incomprehensible, most adoreable and impassable *Majesty* of Heaven and Earth, I say for Him so to unite himself to humanity, as that, it becoming the same person with himself, he may be said to be visible, to be inclosed in the Womb, to be Scorned, Reviled and *Blasphemed* to his very face, & to suffer a paintul, shameful *Death*, when yet, by all this, nothing can possibly be acquired to the increase of his Divine Felicity or Glory, but all redounds to our Humanity alone. But we cannot easiely conceive any great Condescention, much less so great, if a Creature (tho of a Super-Angelic Nature) should do all that is aforesaid; Because there would so much encrease of Honour and Glory accrue to him thereby, that it would be valuable unto the utmost of his diminishing himself, and suffering the worst Death imaginable, yet it would be so so far above it, that we may think, first That the most high could not so forget he was God as to permit it. Nor secondly Any Creature but *Lucifer* himself should aspire thereunto.

For the first, The most high so often calling himself our only Redeemer and Saviour and Exulting in that Name, as much as in the Name of God himself, having often protested against any others being so, and said that he knows not any, nor will have us to know or acknoweldge any such; that as there was no such formed before him, so none shall be formed after him, for which you may consult the 41. 43, 54. Chapters of *Isa.* and *Hos.* 13. 3. and many more places, *I* say it is incredible now, that God should make another God after himself to be our Lord, Redeemer and only Saviour, and to be worshiped aud honoured by all men as such.

2. Now

Nor can any thing be imagined of greater Insolency than for a Creature to aspire to the tremulous Attributes and Glory of the Great Jehovah, and arrogate to himself the endearing Titles of their God and Saviour, their Life and Light, *&c.* whereby Mankind would be attracted to worship him more than the Supream Creator himself. Therefore while we cannot apprehend that the Most High should give, or any Creature (that knows its distance) ask or receive such Honours, how can we exult in the Love of God, or of Christ, considered but as a Creature.

The belief of this Mystery will excite our Endeavours after the Heavenly Kingdom above, to behold that inconceivable Glory of our Humanity which must be consequent unto its incomprehendible Union with Deity in Christ, and to receive from him the Communications of the same Glory according to our measure; to Reign and be Enthroned, with him among the Glorious Company of Heaven, to sit together at the great Festival above, and to have the Son of God Cloathed with our Nature, to come forth and serve us; such things as these will make Men desirous of Heaven, if they have not destroyed Humanity in themselves. 'Tis impossible indeed for the Soul, while cloathed with Flesh, to conceive, explicitly what those Enjoyments are which we shall have of God, as subsisting in the pure Deity, or of those meer and pure Spirits which do resemble him in that his Subsistence: But we can better conceive the Enjoyment of God, when manifest in the Glory of Christs Humanity, and when he shall be Glorified in all those his Saints which are Members of his Body. "We read in the 21 & 22 of the *Revelations* of that Manifestation and Enjoyment of God, whereby we shall be made happy in the *Jerusalem* above (*viz.*) That the Lord God Almighty and the Lamb are the Temple of it; that the Glory of God did lighten it, and the Lamb was the Light thereof. That a River of pure Water of Life proceeds from the Throne of God, and of the Lamb; on each side of which grows the Tree of Life. That no Curse shall be there, because the Throne of God and of the Lamb are in it; which shews that our Blessed

Saviour, even according to his Humane Nature (with relation to which he is called the *Lamb*) shall, in Conjunction with the Almighty, be the Head and Fountain of our Eternal Felicity in the Everlasting Habitations.

But the belief of this depends chiefly on the Consideration of Christs being God, and so of the Glory of the whole Trinity (which is unseparable) shining on us through the Vale of his Humanity. Those that hold that Christ is but a made God, have odd conceits of that his delivering up his Kingdom to the Father, when he shall have put down all Rule and Authority under his Feet; spoken of 1 *Cor.* 15. whereas this truly signifies but the greater assurance of that Glory. The Kingdom of Christ in this World, is the reign of Grace through Righteousness unto Eternal Life, *Rom* 5. 21. and that Righteousness was wrought first by himself, when, in his state of Humiliation, by his Patience under all Sufferings; and by the death of the Cross he purged our sins, before he sat down on the Right Hand of the Majesty on High; and secundarily it is wrought, by his Spirit, in all his Members, when they are made *partakers of his Kingdom and Patience* under their sufferings in the Flesh, which are to precede their sitting down with him, and ceasing from sin and punishment for ever; to fulfill the Righteousness of this Kingdom. Christ was Baptized as our Head, and we as his Members; and the Obligation of his Baptism he answered, when by his death he overcame him that had the power of Death, and delivered us from the fear of it, by taking away the sin of the World (which was its Sting) thus he triumphed on the Cross; and ours we answer when we Reign over the Malice of Men and Devils, and subdue the World by Faith and Patience. Men may talk of a *Fifth Monarchy* of Christs Worldly Reign, which is of a quite different nature from this, and proudly call themselves the Saints that are to govern the Wicked (such they think all Christians to be that are against their way.) But this Spirit, whether working in *Papists* or *Fanaticks*, is not the Spirit of Christ, which in Form of a Dove descended on him at his Baptism, and which he communicates in ours. The *Spirit* of that

Faith

Faith which is the Victory whereby we overcome the World, and quench the Fiery Darts of the Devil as with a shield; a Faith that is always accompanied with the same Meekness and Patience as was that of Christ in whom we believe, whereby all things are so put under us, as that neither Tribulation, Distress, Persecution, Famine, Nakedness, Peril or Sword, shall ever be able to separate us from the love of Christ, *Rom.* 8. 35.

But when all Enemies by this means are destroyed, and the Deity perfectly reconciled to our Humanity in Christ and all his Members, when the time of refreshing shall come from the presence of Jehovah, in which all our Sins shall be blotted out; then shall the Deity be most conspicuous in the Government of this Divine Incorporation, this Blessed Company who shall be Kings and Priests to God and Reign with Christ for ever; not now, by subduing things grievous through the power of Faith and Patience; but by exulting in our Victory over the Devil and Death, and in having obtained the Crown of Eternal Life. And as Christ was Head and Chief in that Kingdom and Patience whereof all his Saints are partakers here; so shall he be there in the Joy and Glory of that Kingdom for which he suffered; And our participation shall be with him as Man, but from him as God, the second in that Eternal Trinity, whereof the Father is First and Chief, to whom therefore the Kingdom is said to be delivered. I confess this matter needs more Explication, but I must not inlarge.

These things I have touched, to shew the blessed Effects of a Belief in the Trinity, as manifested in Christ for the Salvation of the World, the Excellency and Utility of which Mystery is such, that the Blessed Apostle St. *Paul* seems to be in Labour for words to express it; he calls it the *exceeding*, *abounding*, *unsearchable* Riches of God's Grace, the *Riches of the Glory* of the Mystery of Christ; therefore I shall return where I left, *page* 103. a little farther explain this, and so end this Digression.

The Apostle calls it the Mystery of *God* and of the *Father*, and of *Christ*, which may be the Mystery of God subsisting (in Trinity in Unity) in the pure Deity, whereof the Father is the Fountain, and as subsisting and operating in our Humanity where Christ is so; in the first God was manifest as our Creator, in the second as our Saviour.

I said that from the Trinity, as subsisting in the pure Deity, man by reason of sin is become incapable of being received into the Everlasting Habitations of Bliss and Glory; but that it became the dreadful Majesty of Heaven and Earth, whom we had offended by our Sin, yet in midst of his infinite Blessedness to pity the misery of his undone Creatures, and to incline to save us; which Salvation therefore his Goodness designed, his Wisdom contrived, and his Active Power was prest to effect in the most excellent and effectual manner.

In God I have shewed we must conceive, while we see him in the Glass of his Works, and especially in that of our own *Souls*, *Will*, *Knowledge*, and *Power*, the Perfection of which Three is *Goodness*, *Wisdom*, and an *Active Spirit* in doing Good, and that in infinite Wisdom; Man having cut himself off from the Influences of these *Infinite Perfections* thus subsisting in the pure Deity. It pleased God to produce *Manhood* by the miraculous power of his Spirit, yet of the substance of our Flesh (a *Manhood* pure and immaculate) wherein he would subsist and tabernacle amongst men, and by which he would operate unto their Deliverance and Salvation (for we must believe that although the Union was made in the second Person of the Trinity, yet 'tis the nature of God (which is indivisible) one in the Three Persons) that our Humanity in Christ doth (and that in the most intimate manner) participate; for as Mr. *Hooker* observes, the Persons of Deity are not Three Substances to whom one General Nature is common (as it is with the Persons of Men) but Three which subsist by one Substance, which it self is peculiar to God alone; only their several ways of having the same substance make their personal distinction: so that

is the whole Nature of Deity, as subsisting in the only Person of the Word that was made Flesh; *Incarnation* being only in the Person of the Son, but the *Union* with that Nature which he hath intire and indivisibe with the Person of the Father and of the Holy Ghost.

The reason of which Mystery is this, Christ was God, that we might Worship the same as our Saviour whom we honour as our Creator, and he was the Second in the Blessed Trinity, 1. Because the Son of God was the most proper person to be Head of a new Generation of Gods Children; and 2ly To be sent by the Father, and to send the *Holy Ghost*; and 3ly. Thereby we may understand that, in saving us, God exerts (not an absolute unconditional Will or a Physical Power of Necessitation, as in our Creation, but) an Almighty and gracious *Wisdom* for Moral Swation, such, that it is able to save to the uttermost those that are not so in Love with Death and Damnation, as wilfully to refuse its Methods of Salvation; for no Name can be more alluring than that of God the Father (to whom we are united to return) none more obliging than that of the Son of God, (by whom our Acceptance is assured) none so incouraging as that of the Holy Ghost (the Power of infinite Goodness and Wisdom, by whom we are inclined and directed herein, and assisted against all subtilty and malice that may obstruct us) therefore God as subsisting in these Three, and so operating as these Names do import, in and by the Humanity of Christ, is most powerful in producing Repentance, Faith, and Obedience to Eternal Life.

The *Eternal Will*, Gods Purpose to be as good and gracious to sinful man as would consist with his Holiness and Honour, and not prejudice his Wise and Righteous Government; I say, this was the Spring and Fountain of this Mysterious design: 'Twas this Will that first gave it being, and 'tis this which still gives efficacy to all the parts of it, as the following Texts witness, *Ephes.* 1. v. 4. 5, 9, 11, and *Chap.* 3. 11. 1 *Pet.* 1. 1. *Heb.* 10. 7. and 9. 10. *Gal.* 4. 1. *Rom.* 18. 27. *Joh.* 1. 13. and many more.

Will and Purpose do naturally and rightfully begin all Operations in free and perfected minds; therefore this must be supposed first in that *Eternal Mind, which is* GOD, *That which is perfect Goodness, and can will nothing but that which is Good*: He is therefore said to work all things according to the counsel of his *Will*, *Eph.* 1. 11. not as if God did things only because he would do them (as wilful men do) for his will hath always Counsel within it self, and is Productive of Wisdom (as I shewed before); but because such is the infinite Rectitude of the Divine Nature, and the perfect Goodness of the Will of Deity, that the same is sufficient to give birth and beginning to all godlike and excellent Undertakings. The great Jehovah then first willed Christs Humanity as the Scene whereon, and Instrument whereby the Blessed Trinity would work what was meet for the Salvation of Man; so *Heb.* 10. 5. *A Body hast thou prepared me*; and according to the good pleasure of this Will, we were predistinated to be of Gods *own Will begotten* by Vertue of the same, *sanctified by the offering of the Body of Christ, and by the mercy of the same saved, through the washing of Regeneration, and renewing of the Holy Ghost*: as in the places forequoted: so that as the Generation of the Son and Mission of the Holy Ghost, is from the Father, so the Efficacy of Christs Sufferings, and of the Spirits Operations, is from the *Will and Purpose of Deity*.

The Eternal Wisdom, as second in Order, is next Conversant in this work: It cannot be imagined but that, when the Sovereign Will of Deity hath purposed so great a work, That whereby such glorious ends were to be prosecuted, and, in the due management thereof, certainty to be attained; I say, but that then he should call forth his Almighty Wisdom to advise and direct all the Circumstances of that great Action: Nor can it be thought but that *this Eternal Wisdom* should agree to the choice of our Humanity, as the Theatre of this Glorious Action; and most freely and willingly unite It to himself, so that It should be one person with him, and acted by him, to the uttermost advantage of the Divine Honour and Pleasure, and Mens Reconciliation and Salvation. The

The Eternal Spirit (the Power both of the Goodneſs and Wiſdom of Deity proceeding from the Father and the Son) is here laſt. (For in the Operations wherein Deity deſcends to us, he is ſo, tho *in* thoſe whereby we aſcend to God, he is firſt in Humane Conſideration) by him the Humanity of Chriſt was firſt miraculouſly formed of the ſubſtance of our Fleſh in the Virgins Womb, and afterward inſpired with a Courage and Magnanimity, a Compaſſion and Pitty, a Zeal and Activity, deſerving to be called Divine in the higheſt ſenſe.

Now the Wiſdom of Deity according unto the Will and Purpoſe of Divine Grace and Goodneſs, by power of the Eternal Spirit, taking our Humanity thus qualified into an incomprehenſible Unity with himſelf, muſt be thought infinitly able for the Work whereby our Salvation might be effected, even to the utmoſt; and the Eternal Spirit having thus fitted the Humanity of Chriſt as a Mighty Inſtrument of Reconciling God to us, and us to God, muſt be ſuppoſed infinitly efficatious, while he dwells in Chriſt in unmeaſurable fulneſs, and is from him derived in abundant meaſures to all that unite themſelves to him.

Thus the incomprehenſible Deity exerts its infinite Perfections for the Recovery and Salvation of us miſerable Sinners, and theſe exceeding abounding Riches, the Treaſures of Grace and Goodneſs, of Wiſdom and Knowledge, of Power and Activity, being in God, are poured on upon us, to reach us to be abundant and plentiful in doing good Works for the Honour of God, and Relief and Comfort of Men; and without this, we are incapable of receiving benefit by theſe Richeſt Communications of Deity; for *He ſhall have Judgment without Mercy* (even in midſt of this Rich Grace) *that hath ſhewed no mercy*; but thoſe that by the Reception and Contemplation of Gods Grace, are made good and gracious, ſo that they will the good of all Men, and both *contrive* and *act* for effecting the ſame, muſt be moſt dear to God. And the Bleſſed Trinity, whoſe Image they bear in their Souls and expreſs in their Lives, will certainly be-friend them with a joyful reception into the Everlaſting Habitations.

For the Divine Nature is infinitely inamour'd of it ſelf and apt to unite in Love unto, and have co-habitation with all that are like to it ſelf; (whereas the Diabolical Nature can never be pleaſed with it ſelf or its like, or dwell delightfully with it ſelf or them.) But on the contrary, Light and Darkneſs may as ſoon agree, as God and the Covetous dwell together in theſe Heavenly Habitations: Therefore we read, that, Tho the gates of that glorious place are continually open, and all that do Gods Commandments, enter in through the ſame, yet Dogs are ſtill without; theſe Dogs can be no other but men of dogged and churliſh Diſpoſitions; theſe cannot enter, becauſe of the contrariety of their Affections to thoſe of the bleſſed Inhabitants of that place, of their utter unfitneſs for the work there to be done, and of their incapableneſs of being made happy by any thing, even in Heaven it ſelf; nor if they would enter, could they ever be admitted by this Bleſſed Trinity, to which their nature is ſo contrary, and whom by their Practices have ſo highly offended, and when they never reconciled them by *Repentance* and *Good Works* (the Fruits meet for the ſame) and not having made them their Friends, they cannot expect to find them ſo, when they ſhall be forſaken of all Creature Comforts, and driven out of theſe Temporary Habitations, and come to ſeek Admittance into the Everlaſting Habitations of Bliſs and Glory, as their laſt Refuge.

The next of thoſe Friends which by well uſing our Riches we ſhould make, that when we fail, we may be ſurely and joyfully received into the Everlaſting Habitations, are the *Bleſſed Angels.* Among all the Creatures which God hath made, theſe are the firſt and chiefeſt Recipients of Bleſſedneſs from him, and the very Natives of thoſe Everlaſting Habitations of Bliſs and Glory; theſe always had their dwelling with God the Father, and never at any time tranſgreſſed his Commandments; and therefore, how-

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ever God may be inclined to ſhew us mercy, he will never receive us into thoſe Habitations, either to the juſt Offence of theſe his Eldeſt and moſt Dutiful Sons, or any way to their prejudice: Therefore tho we may hope, if we repent and live again to God after we have been dead in ſin, if we are found in Gods ways, after we have been loſt in following fooliſh Devices and ſenſual Deſires in our own, I ſay, that then theſe Holy Angels, admoniſhed of by their and our Father; (as *Luk.* 15.) will alſo joyfully receive us, and Feaſt with us on the Entertainments of our Fathers Houſe; yet while they look on us, as in the ſtate of Prodigality, they cannot but be offended, if God ſhould kindly receive us, and joyfully entertain us into his Houſe and Family; and let not Covetous Men think that this Prodigality which is ſo offenſive to theſe Holy Angels, concerns not them; for they are as guilty of *ſpending their Fathers Living on Harlots*, as any that ſpend their Eſtates in Riot and Exceſs. Covetouſneſs, of all other Luſts, is called Idolatry, and Idolatry is very often called in Scripture, Spiritual Whoredom; therefore to uſe our Gifts and Powers to gratifie this Luſt of Covetouſneſs, muſt be to ſpend our Fathers Living with Harlots.

Beſides, 'twould be to the prejudice as well as to the offence of theſe Holy Angels, to have ſuch baſe, dogged natur'd perſons come to live among them, and therefore they muſt be ſuppoſed extreamly averſe from receiving ſuch to be Co-Inhabitants with them, in theſe Everlaſting Habitations; we call them Good Angels, and they are called in Scripture Elect Angels, ſuppoſe them *choicely Good* and it takes in both; now as ſuch, they muſt be thought to deteſt this baſe Humour of Covetouſneſs, even from the Perfe-

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ctions of their own Nature; but besides, when we consider their Office, to be *Ministring Spirits for the good of those that shall be Heirs of Salvation, to guide and keep us in all our way, to warn us of dangers*, to redeem our Souls from evil, to pitch their Tents about us for our Defence, to fight for us against the Devil and his Angles, to give secret Influences to things to heal and cure our Diseases (as to the Waters of *Bethesda*) that they are ready to Minister to the supply of our extream Necessities (when our Faith and Patience hath been sufficiently tried) as they did to those of our Lord in the Wilderness; that they wait at our Altars, not only to pry into those Glorious Mysteries, but out of delight to behold our Devotions, to excite us thereunto, and to accompany us in our Hallelujahs and Words of Glory; that they exult to behold our diligent Labours in the service of Christ, and our couragious sufferings, even to death, for Testimony of his Truth, and readily comfort and help us therein; and finally that they attend at our Death-beds, to carry our Souls, as soon as they leave our Bodies, with joy and triumph unto their Rest in Abrahams Bosome: I say when we consider all this and more, that the Scripture speaks of their Good Works towards men, can we think it possible that being of such a nature, and imploying themselves in such Offices, that they should ever be willing to receive the covetous Misers, or any evil natur'd and ungood Men into their Company and Habitation, at least, until they arise from their Death in Sin, and be found in the way of Goodness, Charity, and Omnificence to all good Works; and then, as there will be joy in Heaven at their Repentance, so at their Death they may hope to be most safely conveyed,

veyed and joyfully received by them into the Glorious Habitation of Bliss.

The next of those Friends which we are to make, by well using our Riches for the end aforesaid, are the Saints. We read *Luke* 12. That 'tis the Fathers good pleasure to give the Kingdom to these who are Christs little Flock; the gift of the Kingdom is the Sanction of Christs Evangelical Law, *Matt.* 5. 6, and is the first and last reward of the Vertues there prescribed as the way to Blessedness; part of which Kingdom consists in their Dominion over the Nations, as appears *Revel.* 2. 26. which Christ gives to them even as he had received of his Father: This is no other but the power of receiving into, or shutting out of the Church, called the Keys of the Kingdom of Heaven; what the Church binds on Earth is bound in Heaven; this is indeed Administred Officially by such as Christ hath given to his Church for that purpose, but vertually is in the whole Church: from which infer thus much (which I believe will be agreed to in midst of all Disputes) that those against whom good Men, true Saints, have just cause of offence and displeasure, shall never be received by Almighty God to the Glories of his Kingdom, of his Kingdom in this World or the next; not till they have reconciled them, and made them their Friends as far as they are able; now, that good Men are thus offended at the nigardly and covetous, appeareth not only by the general contrariety between good and bad Men, (the Wicked of all sorts being an abomination to the Just) but there is a peculiar contrariety in this matter observed in *Isa.* 32. 7, & 8. *The instruments of the churl are evil, he deviseth wicked devices to destroy the poor; But the liberal* (i. e. the Good Man) *deviseth liberal things, and by liberal*

liberal things shall he stand. So that these can never be friends, whose thoughts and actions are so contrary; therefore such Churls must change Nature and become liberal in good Works, if ever they will hope to have these their Friends to assist their joyful and triumphant Reception into the Kingdom of Heaven.

But among all the Sanctified fore-spoken of, the Friendship of none ought to be so much sought by Rich Men as that of the Poor; because first, the poor Saints seem to have some peculiar right in the Kingdom of Heaven on account of their very poverty, their more eminent Participation of this part of Christs Humiliation (his Poverty) gives them admittance to higher Degrees of Glory, and therefore the first Christians that followed Christ in the Regeneration of the World (*viz.* its first birth to Christianity) and in conformity to their Lord, and at his command, became poor, that the World by their Poverty, might be enriched with the Treasures of Evangelical Knowledg and Grace; these, I say, had the Promise of sitting on Twelve Thrones to Judge the Twelve Tribes of *Israel*; and tho 'twas but little they forsook for Christ, yet because it was *their all*, that made it so acceptable: Now, tho hence it will not follow, that Men should make themselves poor as they did, because there is not the same reason, yet if God make men poor, for Reasons he knows, and they most willingly comply with his Will, and adore that *Wisdom*, which in our Humanity, sanctified that Estate, gave Example of the behaviour meet for the same, and Preached his Gospel particularly to such, then it will follow from his rich and exceeding Grace to those former poor, that some singular Favour shall be shewed to these latter (even above that which the Rich

in

in this World ſhall have) in the Heavenly Kingdom: St. *James* Chap 2. infers from ſeveral things the ſpecial reſpect ſuch ſhould have in the Church on Earth; but I might infer from more things the reſpect they ſhall have in the Kingdom of Heaven above thoſe that were Rich here in this World. *They that have received evil things here ſhall be comforted there*; *Davids* Prayer, *Pſal.* 15. 9. as a kind of Propheſie, and I have obſerved often, even in this World, that men have been *comforted according to the time that God hath afflicted them, and for the days wherein they have ſeen evil*; but thoſe that in all their afflictions carry it well and wiſely, they may be ſure that it ſhall be ſo with them in the next; therefore our Saviour hath told us poſſitively *Matt.* 19. 30. That, *the laſt ſhall be firſt*; I know very well that there is more to be ſaid by way of Explication and caution in this matter than my bounds admit, but 'tis enough to my purpoſe, that the poor that have been Saints in this World, and ſo, in both reſpects, have been in it as Chriſt was, have in all likelihood a greater concern in the glorious and triumphant Reception of the Rich into the everlaſting Habitations, than others (who are Saints alſo) and this very thing hath made ſome of the Rich give away all, and betake themſelves to a ſtate of poverty; but it ſeems to me much better, when, in conformity to their Lord, even in midſt of all their Riches, great Men can deſcend to the Exerciſes of a profound Humility and Self-abaſement; think themſelves Worms and no Men, as compared with the Almighty; when they can bear it to be made a ſcorn among Men, and the reproach of the people, in midſt of greateſt Honours, Treaſures, yea Vertues, becauſe the ſenſe of Gods infinite Greatneſs and Riches make them ſmall and poor things in their

own Eys, ſo that they can ſay, What if men tread on a Worm, or ſcorn a ſhadow, and ſuch am I: When they can preſerve the moſt perfect temperance in midſt of greateſt plenty, prefer the mortification of the Fleſh before the lawful ſatisfaction of it, and that for the attainment of a higher Vertue, and when they have no other Reaſon for it; when their Riches are but the Inſtruments of Vertue, and made to miniſter to their abounding in good Works, and otherwiſe they are as if they had none. Thoſe indeed are the moſt excellent ſort of poor, ſuch as in the higheſt ſenſe forſake all to follow Chriſt, and therefore may expect the greateſt Right in the Kingdom of Heaven: And becauſe there are ſome ſuch (tho alas too too few) therefore our Saviour ſaith, but *that* many *that are firſt ſhall be laſt*; whereas of the other, he uſeth an indefinite Propoſition, which is equivalent to an univerſal, and ſaith, *But* the laſt *ſhall be firſt*; but yet ſtill a Man that can moſt humbly ſubmit to the Providence of God, and preſerve in himſelf Patience and Compoſedneſs of Mind, and Courage and Magnanimity invincible, when he is outwardly in a mean and poor Eſtate, is the moſt glorious Perſon (at leaſt next to him foremention'd) in the whole World; and 'tis ſure that both theſe are ſo obliged to each of other, that they will never ſtrive for Maſtery: Such good Rich Men value ſuch kind of divine Poor Men, as Gods Poor, and have a very great reſpect and veneration for them, yea more than for the greateſt and proudeſt of the Sons of Men if wicked; and they value them moſt of all, becauſe they have opportunity of expreſſing Love and Honour to Chriſt in their Charity unto them, for that they are moſt peculiarly his Brethren; and his Image they bear in their outward Conditions: Such Poor again

again have a mighty love and honour for these their Benefactors, esteeming them as Gods among Men, Gods of a better sort than great Men; Gods in such a sense as the Angels are called Gods; *Psal.* 97. 7. For their being Ministers of Favours and Benefits to Mens Souls and Bodies, they Pray for and Praise God for such every day on Earth, and for these (if Saints hereafter Pray for any Body) they will certainly intercede in Heaven in their place and station; and when the Souls of the good Rich Men ascend to Heaven, and their Harbinger Angles bring news before of their approach to that Glorious Place, Oh! the Joy of these (once poor, but now chief of Saints) how will they fly from place to place to call and quicken all Saints and Angels to give them a joyfull Welcome (reporting their Excellent Vertues, and many good Works) and do all they are able to make their Reception thereunto joyful and glorious: But for those Rich Men that have despised the Poor, and censured amiss of the meaning of Gods Providences in making them such, that have reproached them as Hypocrites, or secretly Wicked, only because poor and afflicted; those that have oppressed or injured such, because they are not able to resist them; those that have passed by them without regarding their necessities and sufferings, and never been concerned to help and relieve them, tho in never so great distress; such, I say, as these must reconcile these poor Saints whom they have thus injured and offended, or they shall never be accepted of God, or received into Everlasting Habitations; for as God would not accept *Jobs* uncharitable Friends, till they had reconciled themselves to him, and obtained of him to offer Sacrifices to God in their behalf, so much less can these, that are Uncharitable on lesser Reasons and in worser

worser Circumstance, unto any favour with God, and hope to be received by him into those Glorious Habitations of Eternal Bliss.

Thus, Sir, I have imployed my little leasure and less strength, to serve the Interests of your Soul, by provoking you in the best manner I can to those good Works, for which you have great ability, but very little time left to improve it in (at least in outward appearance so) and now I have done, all the success depends on your self under God, and without your self, as I cannot do it or any man else, so am I sure that God will not; if you will not consider what is said to you out of Gods Word and from right Reason, it is neither to be prayed or hoped that he will give you Understanding in all things, and in this thing especially. Let me beseech you therefore deliberately to read what I have charitably written, and now you are neer your passage out of this World, humbly and devoutly to joyn in that excellent *Collect* 4th *after Trinity.*

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Encrease and multiply upon us thy mercy, that thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord.

To which you have greatest reason of any I know to say *Amen.*

FINIS.

AN EXEMPLIFICATION OF Some Particular Ways Of Doing Good Works,

Especially Assisting the Payment of *Post-poned Debts* of the Exchequer, and those of the Chamber of *London*.

With a Digression about

BANKERS;

BEING AN

APPENDIX

To a Book Intituled,

A PROVOCATION to

Good Works

Humbly offered to the Consideration of such as are Rich in this World, who should be also Rich in GOOD WORKS.

London, Printed for *John Southby* Bookseller at the *Harrow* near the *Royal Exchange* in *Cornhill*. 1685.

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PAge 8. line 28. for *then* read *the*; p. 18 l. 4. f. *deserves* r. *deserve*, p. 32. l. 36. f. *can* r. *cannot*, p. 33. l. 4. leave out *as*, p. 35. l. 33. f. *note* r. *nought*, p. 44. l. 29. f. *now*, r. *new* p. 48. l. 22. f. *confin'd* r. *consigned*, p. 49. l. 26. f. *for* r. *and*, p. 50. l. 33. f. *supposed* r. *proposed*, p. 58. l. 25. for *disperable* r. *desirable*, p. 62. l. 23, f. *in, viz.* r. *viz. in*, p. 66. l. 35. leave out *no*, p. 81. l. 12. f. *the* r. *their*, p. 83. l. 31. f. *our* r. *of*, p. 91. l. 6. f. *Charity if* r. *Charity, or of*, p. 91 l. 19. f. *by* r. *or*, p. 92. l. 21. blot out *but*.

AN

AN EXEMPLIFICATION OF Some Particular Wayes OF Doing GOOD WORKS.

SOme things I would premiſe before this Exemplification. As Firſt, That I intend not to tempt any man from the enjoyment of whatever of Good the things of this World may afford him: Let every man take his Portion, and rejoyce in his labour, in Gods Name, for it is his Gift that we ſhould do ſo; nay, ſo to do is the beſt Introduction to the practice of good Works: For the Wiſe Man hath well obſerved, that he that cannot afford to be good to himſelf, will never be good to any body elſe. The ſneaking tricks of ſome rich men are as much to prejudice of their own benefit, as they are of the Relief of the Poor, and other good Works.

They cannot give either their Need or their Honour their due, any more than their Friends and the Indigent: They will not take what they need, or have a mind to, though they have to purchaſe it that which they ſhall never need, nor can poſſibly uſe without ſome diſturbance of their minds. They make themſelves a Scorn to their Servants and Acquaintance by ſcraping without ſence or reaſon, none knows why, or yet for whom: [*Never was Scraper brave man: Get to live, then live and ſpend it,*] ſaith the excellent *Herbert*. If men would but get a perfect command of their bodily Appetites, ſo that they ſhould never dare to rebell againſt a well diſpoſed well adviſed Will, nor to offer any Pleaſure as a temptation to Exceſs, nor to move one Senſe to act againſt the dictates of Reaſon, and the reſolves of the Heaven-born Mind, nor ſolicit the Fantaſie to betray the Soul to the Devil; I ſay, if men would do this, they might let looſe to as great freedom in uſing the outward Bleſſings God hath beſtowed on them, as any can reaſonably deſire for themſelves, or others juſtly expect men of their Eſtates ſhould do. And this would give greater repute and power to Chriſtianity, than either the crabbed Auſterity of Monks, or the cramm'd Coffers of Miſers can do. But enough of this.

Secondly, That no man ſhould be ſo intent on doing good Works, not in any way whatſoever, as that he ſhould neglect a due proviſion for his Relations and thoſe of his Family, and ſuch as have juſt cauſe to expect his help and ſuccour in the neceſſities of this life. Charity is to be added to Brotherly kindneſs, but not to go before it, 2 *Pet.* 1. 5

1. 5. *He that provides not for thoſe of his own houſe and Family, is worſe than an Infidel.* And yet that ſome, on pretence of giving to Pious and Charitable works, do neglect their Duty herein, is evident both by Scripture and Experience. *Mar.* 7. 11. we read of ſome that ſaid to their Parents, That *thoſe things whereby they might be profited by them, were Corban,* (*i. e.*) devoted to ſacred uſes, and ſo they did not honour their Parents by ſuch help and maintenance as was ſuitable to their Eſtates. It is ſaid that this Evil prevails much in thoſe of the Popiſh Communion; and ſome alſo I have known among our ſelves, to exceed in ſuch acts of Piety and of Charity to others, ſo as to diſable themſelves to do the good they ought to their own Relations. But I have obſerved, 1*st.* Extreams in this kind are very rare: And 2*ly*. That where they happen, they have leſs ill conſequences than thoſe on the other hand. And, 3*ly*. That it is in Relations aſcending that this befalls oftener than in thoſe deſcending, *viz.* in Childrens providing for Parents rather than in Parents for their Children, yet I have ſeen it in the latter alſo: But then I have obſerved, 4*ly*, That God, notwithſtanding the defect of Parents in this matter, provides ſtrangely for their Children. Of the laſt of theſe Obſervations I have an Inſtance near me, (*viz.*) A Neighbour whoſe Father was ſo addicted to Charity, that notwithſtanding he had a good Living, (for he was a Miniſter) and other income, and was of a good deſcent, he laid up very little for his Children, (which were many;) which one would have thought natural love and reſpect to the honour of his Family, ſhould have cauſed him to provide better for: But yet there

was not one of all his Children when they were grown unto mans Eſtate, but had the good fortune, either by their own Induſtry, good Matches, or the bounty of their Relations, to arrive at a Port ſuitable to their Birth and Family.

The reaſon of Gods Providence in this, ſeems to be, becauſe ſuch a charitable diſpoſition is ſo rare among us, and it is in it ſelf an excellent perfection, though, through the infirmity of humane nature, it cannot beget ſuchan excellent wiſdom as it ſhould, whereby to order the Exhibitions of it ſelf in external acts, as I obſerved before. Therefore notwithſtanding this, it pleaſes God to give teſtimony to this goodneſs, which hath ſo much of his Image, by his gracious providence in favour of ſuch Families.

But among the chief of thoſe which we are thus to provide for, *viz.* our Children, ſome may prove ſuch that it were a thouſand times better leave them poor than Rich. For if once they have given the Throne to Senſe and Fancy, and ſuffered their Mind and Will to be yoaked for their ſervice, they are then no way ſo much furthered in haſtening their own ruine, and bearing down all that God or Man can ſet againſt them to prevent them in it, as by being left very rich. This is too evident to need demonſtration, and I have no skill or leiſure to retoricate; and therefore ſhall only ſay, that had I ſuch a Son, I ſhould exult in any opportunity of leſſening his Forunes, (as they call them) and of juſtly leaving or making him poor: And if others think I am not a Fool in this, I have cut off one great avenue from hindring good Works.

Again,

Again, Though Proviſion for Families is to be premiſed, yet what that Proviſion is, muſt be well conſidered. 'Tis not whatever we are pleaſed to call providing for our Families, which will excuſe from ſuch Works of Charity and Pious Donations as I am ſpeaking of: For it is not the humouring of an ambitious fancy, and deſire of raiſing our Families to the heights of Gentility or Nobility, that is a making proviſion for them; but the laying up ſuch a ſtock as may miniſter to their induſtry in getting a comfortable Livelihood, or to make them live according to the ſtate of the Family they are of. But when Citizens affect to make their Sons Gentlemen, or Gentlemen to make their Sons Lords, and for the gratification of ſuch affection neglect to do ſuch things for the honour of God, and good of Mankind, as may juſtly be expected from Men of their Eſtates; this is a very great fault, and a thing that hath very evil conſequences both in reſpect of themſelves and Families.

1. It hinders themſelves from taking their portion of what God hath given them in this Life; (*i. e.*) taking comfort and delight in the free uſe of the ſame; from making them ſerve to the ſupply of their neceſſities, giving due ſatisfaction to the appetites of Nature, and ſuch like things in this World; but chiefly from making them miniſter to Gods honour and their own, and alſo to the laying up a ſure foundation of their Eternal happineſs in the World to come, in doing good Works therewithall.

2. In that it oftener betrays the Happineſs and advancement of their Families, than effects it. For

it may be, while they are in the midſt of their deſign, death comes, and ſnatches them away, and they leave their Families between Peaſantry and Gentility; and their Children unfit for either ſtate: So that it often comes to paſs, that all their Labours effect nothing elſe, but to raiſe the minds of their Children above the Eſtate they were born to, and to render them utterly forgetful of the duty of ſuch a ſtate, and negligent in making preparation for the ſame; and ſo the Eſtate left being inſufficient to Gentillize them, they ſpend it in an uncertain uncomfortable ſtate, that hath no name, a ſtate which is far leſs honourable than that of ordinary Tradeſmen; and after all, do very often leave the Family, deſigned for Gentility, conſign'd to everlaſting Beggery. Or if their Parents live to get an Eſtate ſufficient for that end, yet they often miſs in making their Sons Gentlemen, or Daughters Ladies: for it is a mighty difficult thing for a Citizen to make his Son a Gentleman, and not have him ſpoiled in the making; ſpoiled, while he is in proſecution of the Eſtate he intends for that purpoſe. For a great Trade (as ſuch muſt have) obliges men to continual attendance, and begets manifold intricacies of buſineſs; and this will wholly take them off from doing a Parents part in the Education of their Children: Or if they could do any thing towards their Education in general, yet that Education which relates to the making them Compleat Gentlemen, they cannot underſtand; or at leaſt, no more than he that makes Shooes how to order the Trappings of my Lord Maior's Horſe: (*i. e.*) It belongs not to their Trade. And when

men

men have a great deal of other buſineſs, and that of Education, which ſhould fit their Sons for Gentlemen, is out of their Sphear; it cannot be, but that the things to be done in this affair, muſt be left to others: And then (if we conſider the fondneſs of Mothers, the Flattery of Servants, the inſufficiency or carelesneſs of Maſters, *&c.*) we may judge how well the thing is like to be done. And beſides, there is great fear the *Man* may be ſpoiled while the *Gentleman* is a making? For while there are ſo many Hectors that live by debauching young Gentlemen, theſe, that are but learning to be ſuch, will ſoon become their prey; for they have not that defence as Gentlemens Sons uſually are provided of, *viz.* a Fore-warning by their experienced Parents, and a ſenſe of the Honour of their Family, (which is debaſed by their keeping ſuch Company) and the Converſation of other ſober young Gentlemen of their own rank. But ſuch as theſe are ſent raw and unwary into places where theſe Varlets abound, having no ſenſe of Honour to prevent their conſorting with them, and ſo, being little regarded by thoſe that are born Gentlemen, fall of courſe on the temptation of ſuch Company, with which at firſt they think themſelves honoured, ſeeing them brave and genteel in Garb and Carriage; and ſo being uſed to their Company, they are eaſily drawn into the fellowſhip of their Vices; and ſo intwined with their indearment, that they are incapable of holding any thing that comes into their poſſeſſion, but ſuffer it all to be preſently drawn from them, by theſe Suckers that ſtick to their Roots, and run up by their ſides.

But if they be not of ſo Sanguine a Complection, as to be inclined to Mirth and frolickſome Company, and ſo prove more ſober; yet they may happen to be ſo blockiſh and dull, that it ſhall be very hard to teach them the qualities that belong to a Gentleman. (*Every Block will not make a Mercury:*) and if ſo, by the attempt of making them that they will never be, they are made uſeleſs for that which otherwiſe they had been fit for.

I have ſaid this little of much that the Subject will bear, to prevent ſuch deſigning among our Citizens as greatly hinders good Works, and yet effects no good to their Children and Families.

Whereas ſome pretend they have poor Relations abroad in the World, and therefore cannot give ſo freely to other good Works, I muſt further obſerve, that I have never known any man that was very backward to promote what was for general good, to be extraordinary kind to his particular Relations. I have given and muſt give Brotherly-kindneſs, that is Liberality, to our Kindred in their neceſſities; then Preheminence to cemmon Charity; and ſhall alwayes commend thoſe that begin their Charity at home, as the wiſeſt and beſt men, ſo it do not end there: For *while we drink waters out of our own Ciſtern, and running Waters out of our own Well; yet our Fountains muſt be diſperſed abroad, and Rivers of Waters in the ſtreets*, Prov. 5. 15, 16. Relations are part of our ſelves, and therefore muſt firſt be provided for; but that being competently done, we muſt extend our Liberality further. When the *Children are firſt filled, even the Dogs may have ſomewhat* by our Saviours Rule,

Mar.

Mar. 7. 25. And from his practice mentioned afterward in the ſame place, I muſt obſerve this one thing, that in caſe of extream neceſſity this providing for our Families, *&c.* muſt be no excuſe for our not doing acts of Charity and Munificence to others, and that preſently. When a Perſon or Family is like to periſh, when it is a time of extream want with multitudes of People (as of late,) when the ſaving a City or Kingdom is the conſideration; we muſt not think 'tis the pretence of providing for Families, or poor Relations, will excuſe us from giving Alms, or doing good Works. Therefore let none that have a competent Eſtate, on that account, think themſelves more excuſed than they are from doing good Works. Againſt which I ſhall offer this yet further: 1. If a man breed his Son a Tradeſman, and leave him a *competency* to drive his Trade, ſo that he may drive it very well if he be diligent; 'tis full as good as if he leave him 100 or 200 Pounds more than is ſo needful. He that cannot drive his Trade with five hundred Pounds, will not drive it with ſix: And he that breeds his Son a Citizen, and leaves him 500 Pounds to trade with; his Son may live as well (if he be induſtrious) as a Gentleman of 250 Pound *per annum*, and may lay up more for his Children, (and that 250 pounds a year will coſt 5000 Pounds;) So that there is no reaſon a man ſhould decline the doing good Works that he may make his Sons Gentlemen. The ſame may be ſaid for Daughters, who may marry Tradeſmen, with whom they may live as well as with a Gentleman of two or three hundred Pounds a year, having a Portion but of five or ſix hundred Pounds;

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whereas to ſuch a Gentleman they muſt cuſtomarily bring two thouſand. Beſides that when they are left great Portions, they are a mark to ſuch extravagant Youths, who make it their ſtudy to ſteal the hearts of ſuch Virgins, only that they may have their Portions to ſpend in Luxury and Exceſs; (as I obſerved before.) So that I hope thoſe Citizens that have arrived at ſo good an Eſtate as to leave their Children *ſuch a competency* as may ſuffice to enable them to live in the ſame rank with themſelves, (if it be not their own fault) will think it reaſonable then to addict themſelves to ſome eminent acts of Charity and Beneficence. For, let them but conſider this thing; There is ſo great a difference between the Proviſion for Children, that they may live handſomely as Citizens, and that which enables them to live handſomely as Gentlemen; that many that have made a ſufficient proviſion in the firſt caſe, can ſcarce ever hope to live long enough to provide what is ſufficient in the ſecond. And I have before obſerved, that Children left in a ſtate between Citizens and Gentlemen, are more apt to ruine themſelves, or be ruined by others, than any that are left with an Eſtate ſuitable to the one or the other: So that it ſeems to me great prudence, for a Perſon that is growing towards old Age, when he hath laid up ſufficient to enable him to give a competent ſtock to his Sons, and fit Portions to his Daughters, that they may live well in the degree of ordinary Citizens; then to reſolve that he will not only give ſome occaſional relief to the Poor in their ſingle Capacity; but do ſome ſuch eminent good Works as I ſhall hereafter

after mention. And if the middle ſort of Citizens would but do thus, this would provoke the more wealthy, as not liking to be out-done by their Inferiours: And to aſſiſt this provocation, I will add a word to theſe alſo on the ſame Subject. Such Citizens as theſe I will ſuppoſe to be in ſuch a capacity to Gentilizing their Families as the former ſort are never like to attain, being it may be worth ten or twenty thouſand Pounds; yet ſo much as would ſuffice for them to contribute to ſuch good Works could not hinder their moſt effectual accompliſhment of that deſign. For ſuppoſe now that a man were able to leave his Son three hundred pounds a year, or ſufficient to purchaſe it, it would add very little towards the ſupport of his Gentility, though he ſhould make it three hundred and fifty Pounds a year; whereas one thouſand Pounds ſpent in ſuch works would render him a brave man, and alſo lay a Foundation for the Honour of his Family, and ſecure Gods bleſſing on his Children, which is beyond all the Eſtate he can leave them.

And this alſo will provoke the Gentry to do their part in theſe Generous Actions; for they are apt to envy Citizens that outdo them in bravery of Cloaths or Entertainments, and the like; and certainly they will not be willing they ſhould out-do them in ſuch honourable works as theſe: And indeed, although it be more neceſſary for Gentlemen to ſupport the ancient Grandeur of their Family, and encreaſe it, than for a Citizen to raiſe his Family to a higher ſtate; becauſe ſuch Gentlemen are born to ſuch ſervices of their Countrey as require an Eſtate; and the fall of ſuch Families proves a pub-

publick defect: I ſay, although this be ſo, yet this is no excuſe from doing what is expected from them in this kind; for 'tis not the doing ſuch good Works that ever ruined a Gentelmans Family, but Debauchery and Gaming, and other Extravagancies; and theſe a Gentleman may without diſhonour forbear: And whereas if he do ſo, in this wicked Age, his extravagant Neighbours may impute it unto Covetouſneſs, and baſeneſs of mind; by being abundant and exemplary in theſe good Works, he will ſtop their mouths, and make ſuch ſuggeſtions ſignifie nothing with wiſe men. Theſe things (which I hope will not be thought needleſs) being thus premiſed, I ſhall offer ſome wayes of imploying our ſelves and our Eſtates in the good Works I provoke to; but as briefly as I can.

The firſt ſhall be in ſuch things as tend moſt immediately to the honour of God, and good of mens Souls.

Of this kind I ſhall propoſe, Firſt, The building Churches ſuitable to the number of thoſe that are obliged by our Religion to attend Gods publick Worſhip; in which there is a great defect in the out-parts of this City; where there is but one Church for twenty, thirty, or forty, and ſome ſay, ſixty thouſand perſons, all ſuch as are capable of receiving the Communion: Now none can think a tenth part of theſe can be contained in the Churches belonging to ſuch Pariſhes; or at leaſt, that ſo many can hear what is ſpoken there; therefore it muſt be thought an excellent work to promote and aſſiſt the building and endowing of more Churches for entertainment of ſueh People.

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But this being a thing of vaſt charge, I heartily wiſh that ſome Parliament would take it into conſideration, and ſo lay the foundation for ſuch a work, and give ſuch aid in the Bulk and main Body thereof, that theſe Pious Donations of well-diſpoſed men may be able to effect it, and that neither the inſufficiency of all that which can that way be hoped for, may diſcourage any Benefactors from employing their Eſtates therein; nor the no neceſſity of Private help, becauſe that of the Publick will do it in time, may diſoblige any from doing their part, as they are ſingle Perſons, as well as Members of the Nation.

Secondly, Of this Nature alſo is the augmenting the Maintenance of Miniſters in ſome Pariſhes in the Countrey, that afford not above five or ten Pounds a year to a Miniſter; by which means they have either no Miniſter at all, but live like Salvages, without any publick Offices of Divine Worſhip, or elſe ſuch very bad ones, as are unable and unfit on ſeveral accounts for that ſacred Imployment. And if the Patronage of ſuch Augmentations were committed to two or three pious and judicious men, with Authority and truſt, that when either of them die, the Survivers ſhould chooſe another of the ſame quality in his place: It ſeems to me the moſt likely way to ſecure ſuch Pariſhes of the enjoyment of a good Miniſter.

Thirdly, Pariſhes where there is a plentiful maintenance for the Miniſter, yet by reaſon of the profaneneſs or careleſneſs of the Patrons, or their regard to Relation and Friendſhip more than to the Glory of God, and good of mens Souls, and for other cauſes, it doth often happen that very un-

unworthy perſons have the Cure of mens Souls: Now when it is ſo, it ſeems to me a great act of Charity to provide that a fit and worthy Perſon may be taken in to the aſſiſtance of the Parſon, as a Lecturer or Curate; to which purpoſe it will be worthy the rich Men of ſuch Pariſhes to contribute freely thereunto.

If it be ſaid, that the Biſhop of the Dioceſs hath Power to ſuſpend ſuch unfit Miniſters, and put better in their places; I anſwer, that there be ſome caſes wherein the power given to the Biſnop by the Law, ſeems to me defective as to this thing; and in thoſe caſes wherein he hath power, it is only on ſuch proof of matter of Fact as is not eaſie to be made againſt ſuch Miniſters, who are often very ſubtle in their viciouſneſs; eſpecially if they make an intereſt in the worſer part of the Pariſh (which is uſually the greateſt) to oppoſe ſuch Proſecution: And it may often happen, that it is better to bear with an ill Miniſter, than to divide the Pariſh about his ſuſpenſion. And therefore thoſe that are good men, in ſuch caſe were beſt to contribute freely, as beforeſaid; which no Miniſter of a Pariſh will be againſt, becauſe it is for his eaſe; nor the reſt of the People (if he be found and peaceable as well as pious) can have any reaſon to find fault with it.

Fourthly, It ſeems great Pity to me, that in populous places, ſuch as Countrey Towns where there are no Cathedrals, and in the Pariſhes of this great City, the excellent order of our Church for publick Prayers Morning and Evening, is not more carefully obſerved. There are two Reaſons of this defect: The one is, that Miniſters are by the

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Rubrick excuſed in ſome caſes from reading: Now becauſe it is uncertain when theſe Caſes will happen, there can be no conſtancy of performance; and if it be uncertain whether there will be Prayers or not, or at what time it will be, few will mind to come, though they have no buſineſs; and many that would order their buſineſs to be preſent thereat, if they knew that certain time, cannot; ſo that the good order of the Church in that caſe provided, is to little purpoſe, except there be ſuch a maintenance ſettled, as would engage the Miniſter to read them conſtantly at a certain hour, either himſelf, or to provide ſome other to do it for him: Therefore I think it a great act of *Piety* and *Charity* to give freely to the ſettlement of ſuch a maintinance. 'Tis an act of *Piety*, becauſe God is greatly honoured by the Solemnities of his publick Worſhip: And of *Charity*, becauſe there is nothing tends more to the comfort and edification of good Chriſtians, than this; eſpecially of ſuch as have much time and leiſure; and aged people that are going out of this World: For ſuch to have opportunity ſo frequently to be exerciſed in the excellent Works of praiſing God, hearing his Word, and ſeeking his Grace to prepare them for Death and Judgment, is an unſpeakable benefit and Comfort. And the greater the number of Chriſtians are that may have opportunity to frequent ſuch publick Worſhip of Almighty God, the greater is the *Piety* and *Charity* of ſuch Donations: Therefore in this great and populous City, and in that part of it that hath the cloſeſt Habitations, and greateſt concourſe of people, it is an excellent work to provide for the

the conſtant reading of Morning and Evening Prayer. For as the Honour of a King is in the multitude of his People, ſo 'tis greatly to the honour of God to have multitudes of Worſhippers. And in places where there is great numbers of Men, we may hope there may be many devout and pious Chriſtians, that may delight to honour their Creator and Saviour, and to enjoy this the Communion of Saints in moſt ſolemn exerciſes of Divine Worſhip; and we may hope alſo that their Example may draw others to *taſte and ſee how good it is to draw nigh to God, to behold his Glory, to triumph in his Praiſes*, to attend to the great Myſteries of his Grace revealed in Chriſt, and hear the Records of his wonderful Works, *&c.* and ſo by ſuch tryal they may be withdrawn from the deceitful and deſtructive pleaſures of ſin, to the true and moſt wholeſome pleaſures of Grace: I wiſh this were well conſidered on the ſpecial account which I ſhall here venture to mention, in hope to provoke the aid of ſome good rich man in a deſign of this nature.

There hath been an endeavour by ſome that are lovers of the Publick Worſhip of God, to ſettle a Maintenance for the daily reading Morning Prayers at St. *Mary Woolnoth Lombard-ſtreet, London*, where it is now read, and hath been ſo for above three years paſt, at Eleven a Clock, that by the encouragement of ſuch a Maintenance it may be made Everlaſting, which elſe is like to ceaſe. The reaſon of which endeavour is, becauſe there are many Inhabitants hereabouts that cannot be ſo early as Six in the Morning at St. *Chriſtophers*, where Morning Prayers are alſo read, who at Eleven a Clock have no Avocation or Excuſe to be abſent: Hoping alſo that among

among the multitudes of People that frequent the Poſt-houſe, to which this Church is next door; or among the greater numbers, about that time, drawn this way by the Exchange, to which it is alſo near, there may be found ſome, and that not a few that will gladly afford their preſence at this Church, there to add to the Solemnity of God's Publique Worſhip. Now here is an excellent opportunity for ſome Rich Citizen or Gentleman to do a very good Work to the honour of God and good of mens Souls, whereby to purchaſe to himſelf and Family everlaſting honors at a cheap rate (for three hundred pounds wil be fully ſufficient for this matter.) And I hope that ſome one ſuch, (conſidering the bleſſing it will entail on his poſterity, and the eternal reward he may expect from God for this *kindneſs to His Houſe*, and reſpect to *His Honour that dwells there*) will embrace the motion gladly. And I dare promiſe for the Pariſh that it ſhall not be wanting in providing for a perpetual memory of him and his bounty that ſhall do this, becauſe they would be obliged to this not only by Gratitude for ſo great a benefit, but becauſe the Honour done to ſuch a perſon in ſo eminent a place as this Pariſh Church is, would be a great obligation to others both in City and Country to do good Works of like nature: And I am ſo far affected with theſe reaſons that, if I could not obtain this of the Pariſh, I would, with their leave) do it my ſelf, (that being within reach of my allowance for ſuch good Works, tho the whole three hundred pounds be much above it.)

After we have provided for places of Publique Worſhip and Maintaining perſons to perform the ſame, it is a very good Work to take care that ſuch

places be kept as clean and beautiful as any in the World; nay that, in that reſpect, they exceed all places in the World beſides; can it be thought that any places deſerves ſuch Reverence and Honour as doth God's Sanctuary; or that God doth not expect from us as well as from his people of old, that we Reverence his Sanctuary, *Lev.* 26. That it will be a good account at laſt, *Spent in beautifying and cleanſing my own Houſe ten pounds a year.* Item, *Given to the beautifying of Gods Houſe nothing*; and what Citizen of any Credit, may not account ſo as to his own Houſe, 'tis two thirds of their Servants work to keep their Houſe neat and clean, and the two thirds of keeping but one Servant is not leſs than ten pounds a year; But many keep more, and ſome only for that purpoſe, and beſides in other waies of whiting and beautifying, ſpend as much more as in Servants: and yet when we come to theſe to deſire them to give to the beautifying the Church, ſcarce one peny to be gotten; Oh the ſhame!

I am not now to anſwer thoſe that contemn our Churches, but to provoke thoſe that pretend to honour them, and it is but need: I find that it is mighty difficult to find any way by a Tax, whereby every one might be obliged to contribute equally to provide for this thing; and therefore it muſt be done by Free Gift or not at all; for this Reaſon, I muſt uſe ſome words to perſwade a greater willingneſs.

Some think that God ſo requires the inward worſhip in our Hearts and Souls, that he regards not what the places be wherein we Worſhip him outwardly, and therefore we need not regard it neither. But what is ſaid to prove it? Not a word of reaſon, only one Scripture ſome bring for it, but 'tis unreaſonably

ſonably wreſted, and that is *John* 4. 20. *Neither in Jeruſalem, nor in this Mountain,* &c. The plain meaning whereof is this, that Chriſt's humanity, and what he performed therein, being the Spiritual ſignification and the truth of the Ark, the Mercy Seat, and all the Types and Figures which either the Jews Temple, or that on *Mount Gerizim* could pretend to, and this Humanity being now exhibited to men as the Temple or Habitation of the Deity, the Mercy Seat, or Throne of Grace, whence are diſpenced to men all the Gifts and Graces received from God. Therefore men are not any more to aſcribe ſuch uſe to the Temple of *Jeruſalem*, or to that on *Mount Gerizim*, but are to worſhip God as dwelling in Chriſt, in whom alone he will be propitious to us. But what is all this againſt that I perſwade to. The Temple was beautiful, becauſe God was worſhipped before the Ark, the Type of Chriſt's Humanity; ours need not be ſo, becauſe there Chriſt himſelf is preſent as he hath promiſed, *Matth.* 18.20. Is not this a good Reaſon? Beſides, the *Synagogues* where there was only natural worſhip performed to God, are called his Houſes, *Pſalm* 83. 12. And therefore our Churches muſt be alſo owned ſuch where we offer up our Bodys, made holy and clean, that they may be acceptable to God through Chriſt, which is our true reaſonable ſervice, or our natural worſhip, *Rom.* 12. 1. And this holy uſe of Churches gives them a moral Sanctity, as all things muſt have that are related to Holy Uſes; and being thus Gods Houſe and Holy, can any think they ſhould not be kept more clean and beautiful than his own Houſe, or any mans elſe. Again, Can we lift up our eyes to Heaven and ſee the glorious pavement of that

Temple above, that where Angels worſhip, and not think God's making that for himſelf, teacheth us to make the place where we worſhip below as ſtately and beautiful as we can, both as an indication of God's greatneſs, and ſignification of the great Honour we have for him. Again, if we will examin the Text we ſhall find that the reaſon aforeſaid, common to us with the Jews, was the chief cauſe of the beauty and glory of the Temple, 1 *Chron.* 22.9. 2 *Chron.* 2.5. and other places. Again, if men would but enter into themſelves they would find a deſire, when they become great in the world, that the place where they are addreſſed and attended, where they manifeſt the glory of their munificence and bounty be more ſtately and beautiful than any Rooms in their Houſe beſides; would any great man wiſh to have his Chamber of Preſence or his Banquetting Houſe, as homely as his Hall or Kitchin; he cannot be a wiſe man that would ſo; and ſhall we impute ſuch a will to the Great and wiſe God. Nor is the beauty and ſtatelineſs of Churches unuſeful to us our ſelves, for that, as the making them ſuch, is a proper and plain ſignification of honour and reſpect to God and of our gratitude for his giving us fine Houſes, ſo, there being ſuch, is a help to our Devotion towards him. I would ask any man if he do not find as it were another temper of mind when he is brought into a Princes Chamber of Preſence that is Richly Furniſhed and moſt beautifully kept, than when he paſſeth through his Common-Hall? and ſo I cannot think but that where Churches being ſtately built, are kept ſo curiouſly clean and neat as they ought, it would beget a kind of reverence of the God there worſhipped and put men into a more

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fit temper for His Service, than if the places were baſely built and ſlovenly kept. This hath been the common ſence of all mankind, and if we deny our Churches thus to be Sacred and ſeparate from common uſe, and keep them no otherwiſe than common places, we are worſe than the very Heathens themſelves; and I do not doubt but that they who give freely to the beautifying their Pariſh Churches, and keeping them alwaies as if they were new built, and have a great delight to ſee all things decent and comly therein are far more pleaſing to God than thoſe that hold a contrary Opinion and maintain a contrary practice. So much in brief of that which I would have ſaid more of if my bounds would have allowed it.

The next thing I ſhall mention, is the ſetting up a Weekly Lecture for the Converſion of the Jews, (whereof there are great numbers in this City) and for Conviction of the Heretiques, Schiſmatiques and Non-conformiſts of all ſorts (who indeed are not in a much better ſtate while they are out of the Unity of the Chriſtian Catholique Church) and I doubt not but His Sacred Majeſty, if Petition'd to that purpoſe, would oblige them all to be preſent at ſuch Lectures, and that upon ſuch Penalties or Forfeitures as would be able to effect the ſame. And I think this a very ſeaſonable time to propoſe ſuch a thing in behalf of the latter ſort, becauſe the enforcement of our good Laws have now made them more pliable to convert on rational Conviction, and no good man deſires them to Conform without it; 'tis a falſe Charge, that we drive men to the Sacrament as men do Horſes to *Smithfield*, for to receive thoſe Myſtries, they all confeſs it is their Duty, and

that they are ſuch ſinners as ought not to come, or ſo ſcrupulous that they cannot find in their hearts to come, is their own faults, and may be remedied if they pleaſe; but I am not to inſiſt on that here, but I am ſure ſuch a Charitable endeavour of creating a full perſwaſion in them in the matters whereabout they doubt, muſt be very pleaſing to God, and profitable to them, and a great honour to our Church. For the Jews, I am not out of hope, that ſuch as live here may be more perſwaſible than thoſe in other Countrys, and ſo the glorious work of their national Converſion (if ſuch a thing may be hoped) ſhall begin here. I am informed that ſuch Lectures there are in *Italy*, and the Jews required to attend them on very great Penalties, tho there they are hardly brought to becauſe of their offence at the Beſtiality, Superſtition and Idolatry of that People. And it grieves me that *Rome* ſhould out-do *London* in this or any other Charitable endeavour of mens Salvation; and I am ſure the ſucceſs of ſuch an endeavour, is like to be greater here than there. I have acquaintance with many of them, and find them men of better lives and principles than thoſe in other places are reported to be; and very inclinable to hear Diſcourſes in private, that have the ſame tendency, and that there are not many of them that are learned in the ſubtleties and evaſions wherewith they blind their own Eyes, and thoſe of their Brethren, and ſhut out the light of Evangelical Truth but are more ſimple and honeſt in the Religion they have been bred to. Beſides, our decrying the worſhip of Images, a thing which they hate; and performing our Devotions and Adorations one way to one God, but before no Reſemblance, agrees well

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with their ſentiments. Nor hath any ſuch incivilities and ingratitude been here offered towards them, as they complain there hath been in *Spain*, and other Popiſh Countries. They have been here obliged by great benefits and loving converſes, the Chriſtians of this City have been kind to them above any in the World, and the Government more juſt and indulgent than in other places; and this I think may make their Converſion the more hopeful.

They cannot pretend to any ſcruple of Conſcience againſt this, for they are not to have any force put upon them to own or worſhip Chriſt as their Meſſiah, till they are rationally convinced he is ſo; they are not here deſired to be as in *Spain* they were, condemn'd to have all their Goods Confiſcated, if by ſuch a time they were not Baptized; and then if afterward they were found at a Synagogue, to be burned. But that which is deſired, is only that they be obliged by a penalty to hear what we can ſay to prove it their duty ſo to own Chriſt, and that it is alſo their greateſt intereſt, in that neither in this World or the next they can be happy without it.

Some there are, and thoſe men of great Name, that writ of a glorious ſtate of the Church in this World, which the Converſion of the Jews is to be a Prologue unto, according to *Rom.* 11. 15. And this their Converſion they think ſhall be effected by miraculous Powers and Gifts of the Spirit, and by viſible appearances of the Son of God. For my part I cannot ſee any Argument ſo cogent as to fix my mind in the belief of theſe things, or of that of their ſetled ſtate in their own Land, and reſtoration to the outward Glories of a temporal Monarchy;

nor do I think it will help their Converſion to comply with that ambitious and ſenſual humour in them that makes them fond of ſuch conceits of recovering their former Glory and oppulency, no more than I do that the belief of the Churches outward Glory in the laſt Age will make us ever the better Chriſtians, but I rather think the contrary in both.

'Tis true, we are too apt to follow Chriſt rather for the Loaves and Fiſhes than from a Conviction of his divine Miſſion; but then, they that do ſo, will cry *Hoſanna* one day, and *Crucifie* the next; and I cannot ſee what real ſtrength will be added to the Arguments for *Chriſtianity* from belief of ſuch worldly Glories: The excellency of *this Religion* lies in this, that *as we have born the image of the earthly Adam*, that is, have been concerned for an earthly felicity; ſo *we ſhall now bear the Image of the Lord from Heaven*, who is the ſecond *Adam* indeed, but not as he reſtores us to ſuch earthly felicity, but as he quickens us with deſires of that which is Spiritual & heavenly, and teacheth us, as his *own Seed*, and that a Spiritual Seed and new Generation of *God*, *To ſeek the things above, as being dead and buried with him to the World, and riſen with him to a divine and heavenly Life.* The beginning of this life we have here in the knowledge and belief of the miſteries of our Religion and in receiving the Sacraments of it; and the full perfection of it we ſhall have in Heaven, where the Felicities (I think) are quite of another kind than thoſe which are here propoſed: or if any conceive, on account of the Reſurrection of our Bodies, that the Joys of Heaven have any thing of *kind* with theſe, yet they muſt confeſs them infinitely greater in *degree*; now then what ſtrength can be

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added to Christianity by that belief, *That before we come to Heaven such a Glorious State shall be in this World*, since none that are wise would be willing to come from Heaven, or stay from thence to enjoy it. I have touched this here, lest any should object, as some do, the impossibility of the Conversion of the Jews without Miracles, and the proof of such a state, which I think cannot be made. There was enough in Christianity to Convert multitudes of them, when they ventured loss of Life and Estate and to be exposed to the malice of their Country-men and of all the World by being Christians, and it hath lost none of its force since, and much of that is ceased which might deter them from embracing it.

The inlargement and glory of the visible Church, is, I confess, a thing desirable, because therein men are in a nearer capacity of Salvation; but we must take heed that we make not the carnal advantage of being Christians the chief motives to perswade men to be or continue such, and we may be sure that, how large and glorious soever the Church be, true Christianity will still be Rare, and the False-hearted will hate the Sincere, and of the Kingdom and Patience of Christ we must joyntly partake, the Godly must suffer one way or other, and fall into divers tryals for the exercise and increase of their Graces, for that Prosperity is more apt to depress than to heighten the true Spirit of Christianity, And the Enemy of Christ and the Church hath done no small mischief both to Jews and Gentiles by sowing and cherishing the Opinions of the Churches worldly glory, some sprinklings of which mischiefs we have lately suffered, and more do yet threaten us from men of that Spirit, therefore let us beware; But this on the by.

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My deſign here propoſed is to make the Jews, and that a multitude of them, ſuch good Chriſtians that they may be the Riches and Treaſure of thoſe that are ſuch among us that were Gentiles, and our receiving them into our Communion in the Holy Sacrament, and other Chriſtian Worſhip may be with ſuch Joy and Triumph as ſhall be at the Reſurrection of the Dead, according to *Rom.* 11. the place much inſiſted on: and I am ſure this is more deſirable than ſuch outward Glory; but enough of this.

There are many other things tending to the increaſe and ſtability of Chriſtian Religion, which I might here ſpeak of, but it will make my Book too long, and doth not ſo nearly concern us as other matter, therefore I ſhall omit them, only there is come to my hand a Book entituled, *The Indians Advocate*, written by a Perſon long converſant among them, zealouſly reproving the Cruelties of Maſters to their *Indian* Servants, as to the matter of their Converſion to Chriſtianity; which Book I do here heartily recommend to Conſideration.

NExt to the Honour of God to whom we are obliged in ſtrongeſt bonds, and to the welfare of mens Souls, which are more valuable than all their temporal concerns; a good man will eſteem the honour and welfare of the Kingdom and Community which he is a member of, valuable before his private benefit, or that of any other ſingle perſons, and what is done for ſuch publick good he reckons among the chiefeſt of good Works. 'Tis much to be lamented that the ſence of this is ſo much loſt among men; and that after ſo many potent Cities and mighty Monarchys have been utterly ruined by the baſe

base *Selfishness* of their members, yet we should not think our selves concern'd to avoid this odious and destructive vice in our selves. 'Tis evident from the name whereby such Communities of men have been ever known, *viz.* that of Incorporations or Bodys Corporate that every member thereof should be concerned for the good of all their Fellows, and when one member suffers all the rest should suffer with it, and it is impossible but every man that understands the nature and end of such Societys must commend and approve a Sympathetique mind and ready assistance in every person that takes on him such Membership, or is any way, by birth or breeding, *&c.* obliged to to be. Now there are two Cases offer themselves to my Consideration, wherein thousands that are Members of the same Kingdom and Corporation with me, are exceeding great sufferers, while my self and innumerable more suffer nothing by the same, here I conceive my self and them bound to give what assistance we can to our Fellows, and my own pungent sence of their Calamities, makes me think it impossible but that others must feel something also if they be not dead or stupid. And I think too, that those who have any true sympathy or fellow-feeling of their losses and sufferings will be ready to do what they can for their relief. If the Thing were utterly impossible, and the Case such as nothing considerable could therein be hoped, it might suffice to mourn with those that mourn, but when That may be done whereby we may hope to effect it, and we will not do our part, then meer pity is but a kind of Pagentry and increase of sorrow.

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Theſe then are the two great Concerns that I ſhall venture to recommend, *viz.* the ſad condition of the multitudes that ſuffer firſt by Poſt-poning the Exchequer Payments, Secondly, by the inſalvanry of the Chamber of *London*; and I believe every man that ſtands related to City or Kingdom as that Body which he is a member of, is as much concerned to deſire the relief and reparation of theſe as my ſelf, and moſt of them much more; and not to deſire it only but to do his part to effect it. I fear the very motion of this will be counted great preſumption in ſuch a perſon as I am. But ſince I do herein open my mouth for the Poor, and plead the Cauſe of the Fatherleſs and the Widow, I am content to bear ſuch Cenſures. And that I may the more ſucceſsfully propound theſe two great Things, I will here inſert a Digreſſion about *Self-Love* written on another occaſion, as that which by God's bleſſing may beget in men ſuch a Publick Spirit and Chriſtian temper of mind as may render them pliable to all Charitable motions, even thoſe of greateſt charge or trouble that require much Self-denial, and particularly thoſe two I am here to mention.

* *Thou ſhalt Love thy Neighbour as thy Self*, is the ſecond of thoſe *Cardinal* Precepts on which all the motions of mans Mind and Life do wholly depend, and they move moſt ſweetly and regularly while they do ſo. Now here *Self-love* is rather ſuppoſed than commanded; for, that being a part of our very nature, we can ſcarce be ſaid to be our ſelves otherwiſe than as we love our ſelves, we ſay of thoſe men that, having loſt the ſence of their own good, do tear and rave and play the mad men, *That they are beſides themſelves*; ſo that *Self-love* being natural cannot properly be the matter of a Law any more than it can be that men ſhould hunger and thirſt, which they muſt do as long as they have natural Life. But though the being of

of *Self-love* be there ſuppoſed, yet the Regularity of it is not, but rather the contrary, and therefore in that Precept as annexed unto the former of *loving the Lord our God with all our Hearts* we have the moſt perfect boundary for the Regulation of this natural faculty which can poſſibly be imagined. He that commands me to have ſpecial regard to the preſervation of my life health and ſtrength, and to the making due proviſion for my Family, gives me the beſt rules for reſtraining the exceſſes and exorbitancies of hunger and thirſt and other bodily appetites, and for forbearing ſuch gratifications of theſe as are againſt both thoſe being of far higher concern than a little preſent pleaſure. Even ſo it is here, God in commanding us to love him above all and others as our ſelves teacheth us the beſt Government of our *Self-love* that poſſible can be. God is the very life of our lives, the ſtrength and joy of our hearts, the light of our Countenances, *&c.* And he that prefers any thing before God, how pleaſant ſoever it may ſeem, his *Self-love* acts irregularly. Again, Our Neighbour is a part of our ſelves; every one of mankind is our own fleſh, we were Created altogether in *Adam*, made of the ſame blood, abſtracted from the ſame body originally, and partakers of the very ſame ſubſtance; now if we ſo love our ſingle ſelves as to caſt off all regard of our Neighbour with whom we are ſo much one, our *Self-love* muſt be conceived irregular and diſorderly.

And, if it be truly weighed, we ſhall find that he that loves himſelf above God, or againſt his Neigbours good, may be ſaid to hate himſelf; For altho deſire of our own felicity (which is natural *Self-love*) be ſo ingrafted in us that no man can be ſaid naturally to hate himſelf, that is, to deſire or love ſuch things as he apprehends evil and hurtful to him as ſuch, yet in a moral ſence it is true, becauſe he wilfully chuſeth that, for preſent pleaſure, which his reaſon tells him will expoſe him to the hatred or diſpleaſure of God and man, and will leave a pain and ſting behind it in his own breaſt, that will be far more grievous than the pleaſure was worth to himſelf while he injoyed it. And I do verily believe, that if a man had the greateſt hatred to himſelf that can be imagined, he could not contrive any thing for his greater infelicity than not to be ſubordinate to God, nor conjyned in ſociety with mankind. This the Devil knew very well, when he employed all his ſerpentine ſubtilty for corrupting and diſordering this faculty in our firſt Parents, ſtriving by his ſuggeſtions to impregnat them with his own Spirit of Pride and

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Self-conceit, and to make them to ſwell with diſcontent againſt the divine Reſtraints of their ſenſual appetites and ambitious Fancies: And with the ſame ſubtletie he is ſtill working in the hearts of us all, to make us firſt proudly or fooliſhly to caſt off our dependance on God and take our own way to be happy, and then to ſet our ſelves againſt the common intereſt of mankind and to ſtrive to make all the World to ſerve our private intereſt and fancy: This Poyſon of the Serpent having thus infected our Hearts, then flies up into our Heads, intoxicating our underſtandings, makes us forget our abſolute dependance on God both for our Being and for our Felicity, And our neceſſary obligation to mankind, as partakers of the ſame common nature and intereſts with us, and ſo to run headlong, in this our deliriation, into all evil and miſchief.

Now that this deluſion of the Devil was not ſuch at firſt as man might not have prevented by the exerciſe of his own Reaſon, nor any of his cheats ſince ſuch as can delude his Poſterity, if they would but conſider, is plain, becauſe, *Firſt*, Reaſon can eaſily diſcover that man ſeparated from divine ſupports and influences is nothing, nor can be nothing, for as without any thing he was made by God, So unto nothing would he return if ſeparated wholly from him; therefore ſo to love our ſelves, *i.e.* in a Conſideration abſtracted from God, is to love nothing, and to love our ſelves againſt him, is the way to loſe our ſelves and become worſe than nothing. *Secondly*, Reaſon can tell us, that, tho God by his power ſhould ſuſtain us in Being, yet if His wiſdom do not influence us with a power of intellection, we ſhall be but a beautiful kind of Beaſts; for to be a man, is to act by choice and reaſon not only by ſenſe or fancy, and therefore we cannot love our ſelves as men, (*i.e.*) not as our ſelves, in a Conſideration abſtracted from God in that ſence. *Thirdly*, Reaſon can alſo tell us that if both the former influences of Duty be ſuppoſed, Yet if we are not alſo influenced by the divine goodneſs, we ſhall be but a kind of incarnate Devils; for they (once moſt glorious Angels) have a more excellent being and higher degrees of Reaſon than the ſtrongeſt and wiſeſt of us all, And yet theſe glorious Creatures, having cut themſelves off by Pride from the influences of the divine goodneſs, do now bear the hateful name of Devils; and while we love our ſelves in a conſideration (in this ſenſe) abſtracted from our dependance on God, our Love is not a Heavenly but a Helliſh Flame. But now, though by the uſe of Reaſon, we may ſee in the very nature of our Souls, and

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of other things, the Dependance we have on God as our Creator both for the being and natural powers of our Souls, and their moral goodneſs, Yet our dependance on God as our Redeemer for our reſtoration from the miſerable ſtate of the Fall, and the attainment of an eternal felicity, we can only know from the Grace of the Goſpel; there we underſtand our ſelves to be by nature Children of Wrath, Captives of Hell, accurſed by Gods Law, in bondage under the terrours of Death, without hope becauſe without God, (*i. e.* God's favourable influence) in the World. Now this ſtate was worſe than Primitive nothingneſs, and therefore far from being lovely.

There alſo we underſtand the myſteries of God's eternal Counſel, for reſtoring us to his favour, by uniting himſelf to our natures, and ſo becoming head of a new Creation (or Regenerate ſtate of the World) calling us into this Union by Goſpel Miniſtrations, promiſing and exhibiting the greateſt Bleſſings to thoſe that obey it, and threatning more ſevere puniſhments on the refuſers, than ever befel thoſe that either diſobeyed the Law of Nature, or that of *Moſes*. Now if men ſo love themſelves and their ſinful gratifications, as to refuſe to Love this God with all their hearts and ſouls, and unite themſelves thereby under his moſt ſweet and bleſſed Government, if they choſe (for the love of ſinful pleaſure) to provoke God's Jealouſie by ſlighting His Love (His Love I ſay) when he condeſcended to be lift up on a Croſs, with extended Arms to offer to all the World His deareſt embraces, Is this *Self-love* a regular thing? Can we expect any other but that God for this will utterly withdraw His favour from us, and leave us to the drudgery of Sin and Satan, to vexation and miſery in this World, and Eternal Torments in the next; nay, hath he not told us, that he will do ſo by moſt clear Revelation? Now for a man that lives (as we do) under theſe Goſpel Miniſtrations, to love themſelves any otherwaies than in ſubordination to loving God our Saviour with all our heart, is ſtark *Bedlam* madneſs, for that is to love himſelf as a Rebellious Sinner running headlong to deſtruction, to Dance in the Chains of Sin and ſhake them in defiance of his Deliverer, to caſt the Fire-brands of Hell in his Sawown face, to open his breaſt to the arrows of God's Vengeance, and dare eternal Death; and all this in ſport, and under the notion of Loving himſelf. Lord Jeſus! What a thing is a ſinner forſaking thee, or forſaken of thee in this time of Love under the Goſpel! What! a thing to be beloved? Certainly with

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no Love but of Commiſeration, and ſcarce with that ne ther.

But now (on the other hand) how glorious, how lovely thing is man in Union with, and due ſubordination unto Go his Saviour; not only his nature dignified, by the Hypoſtatic Union in his Head and Lord, but all his powers and faculti enobled by their uſe, whilſt they are employed in his ſervic of his fulneſs we receive Grace for Grace (*i. e.*) ſuch favour wi God as he had, and the effuſions of the ſame Spirit, the com munications of His Titles of Honour (Children, Heirs, King Prieſts unto God and his Father) we are made equal to the An gels, admitted to the participation of his own Throne, and th Entertainments of his own Table, and ſuch favours as were in credible, to us wretched ſinners, if not ſo atteſted as they are i the Goſpel. It was the higheſt favour of our Creation to be made Partakers of the Divine Image in the nature and faculties of our ſouls, but by the glorious Promiſes of the Goſpel we ar made Partakers of the Divine Nature, in the regular operation of theſe faculties in conformity to the Divine Perfections; by that we had the ſubjection of the Creatures, by this the Co operation of all things for our Good; By that proviſion againſt mortality in the Tree of Life, by this we triumph over it through our union to the Lord of Life; (but I am tranſported beyond my bounds by the ſweetneſs of the Subject) I con clude he muſt be blockiſhly or wilfully blind (under this Light of the Goſpel) that doth not ſee that there is nothing more lovely to men (beſides God) than themſelves being in due ſubordination to him, But while we ſet up our Intereſts againſt His, nothing more loathſom.

No man can love himſelf that loves not his Neighbour as himſelf.

I will but touch the ſecond and con clude this Head. The reaſon of man can eaſily diſcover that we cannot love our Neighbour aright, except we thus love our ſelves as ſtanding in due ſubordination to God, and alſo that to love our ſelves as having any intereſt diverſe or contrary to that of our Neighbour can be true or rational Love to our ſelves. For no man can conſider himſelf as an object of Self-love any other ways than either as a part of the Community of Mankind or as a kind of God over all the reſt, for in an abſtracted capacity he can have no love (of complacency at leaſt) to himſelf. Now though the Serpent had infuſed this poyſonous conceit into our firſt Parents, that they,

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by following his Counſel, ſhould be as Gods; yet both they and their Poſterity have found him a Lyar (as he is) and their attempt to be not only vain and ridiculous, but infinitely mi-chievous as to themſelves as well as to others. For while we all keep our ſubordination to God and our Communion in Love, His Providence (like the Sun) comforts and cheriſhes all, and our mutual Aids make the labours and troubles to which we are all born eaſie. But when we ſet up our intereſt above our Neighbours, and ſeek our ſelves above the Common Good (which is a kind of Deifying our ſelves) this tends to bring our ſelves and them to confuſion. For if all the World muſt truckle to us, and all things be as we would have them, except we were able to defend them againſt all that's hurtful, keep them in due order among themſelves, and in obedience to us, and provide for them what they want, I ſay, except we could do this it muſt needs tend both to their confuſion and ours: and if we arrogate to our ſelves their Services, we cannot think God will govern them, and provide for them as our Servants.

Now think with your ſelves, if God ſhould give you leave to aſcend his Throne (as *Phœbus* did *Phaeton* to mount the Chariot of the Sun) what work you would make of it. He would no doubt be forced (as 'tis Fabled of *Jupiter*) to ſend a Thunder-bolt and ſtrike you into the Sea of Perdition, that he might ſave the World from Ruin. And yet this is the meaning of loving your ſelves againſt the intereſt of your Neighbour. Again, conſider every one is as dear to himſelf as you to your ſelves. Now hence it will follow, that if you may love your ſelves againſt another, he alſo may love himſelf againſt you, and ſo all the World muſt be brought to confuſion. Whereas Reaſon of it ſelf may conclude, that to love our ſelf as a part of the Community of mankind, and to love our Neighbour as our ſelves, becauſe he is man as we are. To ſeek his Good as we wiſh he would do ours: and to eſteem our felicity when we are doing him good to be as great as when Receiving it from him, I ſay, Reaſon of it ſelf may conclude that this is the true and genuine *Self-Love*.

I am not able to expreſs the conceit I have of the felicity of that man that thus Loves God above all, and his Neighbour as himſelf, eſpecially now in this adminiſtration of the Kingdom of Grace; now God is exhibited with the brighteſt Glory and moſt raviſhing beauties of Deity, and man is not only recovered unto innocency by the Grace of the Goſpel, but, together with Chriſt

Jeſus, is raiſed up to a Glory unconceivable, being made to ſit, together with him, in the high and heavenly places which are far beyond that of the earthly Paradice for Glory and pleaſure; now the Unity of Deity in the Trinity of Perſons, ſhining and operating in Chriſt Jeſus, hath united all mankind, that will be ſaved, into a divine Corporation under *God in our fleſh* as head thereof, to live *together* ſhall I ſay, nay *to live in God and each other*, and in interchanges of Joy and love, mutual Communications and ſweeteſt embraces in mind and ſpirit, and freeſt diſtributions, in reſpect of outward poſſeſſions, as every one needs. The fixed peace and ſatisfaction of mind, the pleaſant and exhilerating reflections of memory, the decent and delightful actings of all his faculties, make him a kind of Heaven on Earth; he never enjoys greater ſhowers of divine bleſſings and comforts than when he is pouring out himſelf in watering the dry and thirſty Souls of others as *Prov.* 11.25. but I muſt not give ſcope to my mind here leſt I digreſs too far, only thus much may not, I think, be amiſs before ſuch an unexpected offer as I am now to make, and when much of Self-denial and a Chriſtian Generoſity is requiſite to prepare men for a kind and ſucceſsful reception of it.. And now I return.

The firſt thing then I here recommend as a very good work of this kind, that whereby we may expreſs our ſelves truly members of the body we belong to, is this: That every Engliſh man, according to his capacity, ſhould put to his helping hand to the inabling His Majeſties Exchequer to give place to the poſt-poned payments forementioned; ſo that every man that hath a Concern there may have his due.

I know the Path I muſt tread in this Argument is high and narrow, and, without great warineſs of expreſſion, I may ſpeak ſomewhat to the prejudice of my ſelf and offence of others: But my, deſire being to do good to all and give offence to none and this my intention being fixt and ſtedy, I enter on this danger with the leſs fear, and beſides, it is

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great incouragement that I have no manner of intereſt, either my own or my Friends and Relations, to biaſs me to one ſide or other.

I know alſo that private perſons, eſpecially in that capacity, cannot do much in ſuch a work, and therefore ſome may think the motion uſeleſs. But tho' they cannot begin it and lay the Foundation for it, yet they may be prepared to do their part againſt a good day, when they ſhall be called thereunto by publick Authority: And thoſe who are now in their ſingle capacity but private men may be called to ſerve in Parliament where they will be Publick Perſons, and the major part of theſe ſo called are that Authority by whom this work muſt be began, and by whom we muſt be called to do our part; and I ſhould be glad to be the fore-runner of ſuch a happy Parliament, and to prepare their way before them: and if I might preſume to hope that theſe Papers may come into the hands of any that ſhall be ſo called, and may have that influence I deſire to diſpoſe their minds to the thing that is here Juſtly and Charitably propoſed (as I think) in the behalf of the many thouſands that ſuffer in this Caſe. I ſay, might I hope this, it would chear my Spirits and make all the repraoches inſident from ſcornful and ſenſorious men, for this which they will call a bold undertaking, eaſily tollerable by me. And why ſhould not I hope this, ſince God hath formerly choſen the fooliſh things of the world to confound the wiſe, the weak things of the world to confound the mighty, baſe things of the world, and things deſpiſed, yea things which are not to bring to note the things that are, 1 *Cor.* 1. 27, 28. and naught knows what his methods may be now, I will

therefore in the uprightneſs of my heart, in Confidence of Gods Aid and Bleſſing, ſet down my thoughts on this Subject, and offer them to publick view.

That Standard whereby all acts of Juſtice and Charity are to to be tried will direct us here how to take our meaſures; *what we would have done we muſt do*; now I do believe none of thoſe who are concerned to be Givers or Lenders towards the ſatisfaction of theſe Debts, but would be willing, if he were a Creditor, to have others aſſiſt towards the payment of his Debt that he might be a receiver at leaſt of ſome part thereof. That ſome ſhould ſuffer the loſs of thouſands, and that on a Common and Publick account, and ſome loſe not a Groat, yea be great Gainers by the bargain, ſeems very unequal. When God rained Manna from Heaven, mens gatherings were very unequal, yet when they came to take the meaſure of it every one ſhared alike; what God did by miracle we ſhould do by Wiſdom and Charity, that ſo all may rejoyce and praiſe God together, and ſo it will be when, in imitation of the Almighty, equality is made by ſuch prudent and free interchange of ſupplies, as the great Apoſtle obſerves, 2 *Cor.* 3. 15. I need but touch this Subject which hath been the burden of the whole Book, yet I muſt mention it, as that which is moſt needful to prepare mens minds to comply with this motion according to their ſeveral capacities. But that I mainly intend is to remove the prejudices which men have in their minds againſt this, or make ſhew of in words, to juſtifie or excuſe their oppoſing themſelves hereunto.

1. 'Tis

1. 'Tis mightily insisted on by a Writer of the Bankers Case that the Contrivers of that design should be brought to condign punishment, for that the thing ought not to have been done, and that 'tis such an ill president that we cannot be secure of any thing we possess if it be allowed, but may justly fear that under pretence of necessity all mens properties may be invaded.

I know that Discontent and Covetousness may make innocent things seem faulty, and such as are in no great fault intolerable, and some can multiply words on any Subject, and are very pregnant when their minds are agitated with the forementioned passions; but, when they have said all they can, they will be forced to grant, that there may be something of truth, and wisdom too, in the Old Proverb **Necessity hath no Law**, and *That there are some equitable cases, incident to the affairs of Princes as well as of other men, in which a dispensation with the Laws of strict Justice may be allowed.*

Now if there were such necessity that might justly plead for a judgment according to Equity, & not to be censured according to strict and Common-Law, this quarrelling with evil Counsellors, & reflecting on his sacred Majesty is very blame worthy, and calls for Repentance. For my part I can never think that these their accusations and wordy assaults do not touch his Person and reproach his Government, or that a Prince that hath ever had a sense of the Obligation which God hath laid on him to carry his People in his Bosome as a Father carries his sucking Child, an Obligation as great as if he had both Conceived and Begotten them all, as *Num.* 11, 12. that hath Governed with so great Justice and Goodness during all his Reign, and useth such a sagacity

and precedence in Councel as is admirable to thoſe that appear before him (as perſons honeſt and intelligent have told from their own experience.) I ſay that ſuch a Prince ſhould not have an infinite concern for his Subjects, when a thing was propoſed in Councel, which was apparently ſo grievous provoking and prejudicial to a multitude of them: That his Bowels ſhould not Yerne towards thoſe that ſhould hereby be made miſerable; the Widows and Orphans, that would be utterly defeated of the proviſions made by wiſe and careful Husbands and Parents; the Decrepid and Old, of their preparations for a ſtate of infirmity and age; the Virgins, that have been generouſly educated and provided of good Portions, that muſt now marry their Fathers Grooms or Coachmen or elſe remain ſolitary; a great many Gentlemen, that had been brave Souldiers and great Sufferers for His Royal Father, that would loſe the little they had reſerved, to ſupport themſelves and families, and to keep them from downright beggery; Theſe, and many lamentable things more, could not but affect the compaſſionate ſoul of the beſt natured Prince in the world; And that this ſhould not awaken all his ſtudies and contrivances to prevent it and ſet His Great Wiſdom and Sagacity as it were on the wrack it is incredible; eſpecially when he conſidered that the Laws muſt be broken, (which, above all His Predeceſſors, he had been careful to keep inviolable, and never diſpenſed with but in pity of His Subjects; in relief either of the tenderneſs of their Conſciences or of the utter ruine of their Lives and Eſtates) that the rights of many muſt be invaded, (whenas he had hitherto been able to ſay as the good *Samuel*, whoſe have I taken or whom have I defrauded) and that he

he muſt be knowing and active in all this, and could not acquit himſelf, as ſome would acquit him, by ſaying that he muſt ſee with other mens eyes and do with other mens hands; the concern was ſo great and near that it could never be thought to paſs his own obſervation, and of ſo great wait, that the acting of his own immediate conſent and command was of neceſſity to ſupport it, ſince if any others had appeared to take it on themſelves they muſt have ſunk under the odium and indignation of the ſufferers and their partakers: this ſhews that His moſt Sacred Majeſty was awakned to the moſt intent conſideration of the thing, and ſo to weigh all circumſtances, compare the miſchiefs that threatned, if this were not done, with the conſequent inconveniencies if it were, and being a Prince indowed with ſo great wiſdom and ſagacity, and aſſiſted with ſo wiſe Councellors, ſo highly concerned alſo themſelves, and finally when we conſider the divine aſſiſtance that is intailed on Princes by the promiſe of God, and the very reaſon of the thing it ſelf, I ſay conſidering all this we muſt conclude that the caſe was very extraordinary, and ſufficient to plead a diſpenſation with the Laws objected, and that it is better ſo to juſtifie the thing then to repreſent the King as a machine wholly acted by the Spirits and Councels of others ſeeing with their Eyes and hearing with their Ears as if he had none of his own, and therefore I hope that Author and all the world will believe that I am actuated in this Diſcourſe with the ſame impulſes of mind which he pretends to, *viz.* ſuch as looſned the Tongue of the dumb Son of *Creſſus*, when, to repreſs the violence about to be done to his Father, he cryed *It is the King*, and there can be

nothing more effectual with Loyal men and dutifull Subjects to create a good belief in this thing, than this conſideration, that the King, being convinced by mighty reaſons of the neceſſity of the thing in that unhappy juncture of affairs, did, very much againſt his inclination, and with great reluctancy of mind, conſent that the thing ſhould be done, verily believing that the next Parliament, being convinced of the neceſſity of the thing, and being full of the compaſſion which he found ſtirring in his own Breaſt, would readily grant ſuch ſupply that the Exchequer payments might return to their former order: And if we had this belief in our minds we ſhould rather uſe our wits and power in remeding, than in condemning the thing; for in this caſe I muſt believe and perſwade others ſo too, that a *Divine Sentence was in the Lips of the King, and his mouth tranſgreſſed not in Judgement*, as Prov. 16. 10.

But beſides that this makes it highly probable there was an extream neceſſity for this offenſive thing, the evidence of the thing it ſelf is Great. I have not much concerned my ſelf in matters of ſtate, yet I can ſee enough to evince the neceſſity of the thing.

1. The *preſervation of this Nation* is a matter of higheſt concern, a Nation reverenced by all the world for its ſtrength at Sea, a ſtrength that all our Neighbours acknowledge by ſtriking of Sail to our Men of War: the preſerving it I ſay, from being inſulted over by an Enemy whoſe very nature is inſolent, and whoſe practices, when ever ours have been under their power, hath been moſt inhumane; whoſe abuſes have been ſo great to Us and to other their Neighbour Nations, that, were it not that they have the

the ſame Religion with us, and are ſomewhat excuſed by the boriſhneſs of their Education,& that we may hope they may once come to be improved by their conjunction unto the Engliſh Monarchy (the happning of which will make a day moſt happy to that People of any that ever ſaw the Morning Light) and made more Gentle and Neighbourly, I ſay were it not for theſe and ſuch like things, they were ſcarce tolerable among men; a Nation that never were, or can be more happy than under our Conduct and Protection, that owe their preſent Opulency and Greatneſs, and, I had almoſt ſaid, their very Eſſence as a Nation to us under God; I ſay this ſeems to me a very great thing. It is well known among them (and may be to us if we would conſider it) how they then exulted in the poverty of the Exchequer, and repreſented the King in Books and Pictures as Poor and Beggerly in a moſt hateful and provoking manner, and concluded it impoſſible, as then charged, that the Exchequer ſhould be able to ſupport ſo expenſive a war, and that we muſt therefore become a prey to their inſatiable covetouſneſs; they entertained themſelves with many pleaſing conceits of the great advantages they ſhould have by the ruine of our Fleet, and diſabling us to retain our ancient Honour and Power at Sea; and thought the thing ſo ſure, that they could not contain themſelves within the bounds of modeſty in the anticipating the Joy thereof; their Words and Papers ſo abounding with expreſſions of the pleaſure they conceived, that it became fulſome to all perſons unconcerned; now can any one think that here was not a great neceſſity for poſt-poning the payments of the Exchequer, when to prevent the cauſe

of

of their inſolency, and our own ruine, the order of its payments was changed: a neceſſity ſo great, that I have been informed the greateſt and wiſeſt of our Enemies thought it ſufficient to juſtifie the action, and could not but approve it, even tho their great hopes were defeated by it; now methinks all this may ſuffice to evince the neceſſity of the thing: It may I ſay ſuffice *to men* that have reaſon that teacheth all to do as they would be done by, *to Chriſtans* that have a Religion that teacheth Love and Honour to our Prince, and that above all Religions beſide *to Subjects* that have a Prince of ſuch Grace and Goodneſs in Government as exceeds all his Predeceſſors, ſuffice I ſay to perſwade them that if any neceſſitie were ever known in this Nation that might occaſion the Proverb aforeſaid, and prove the wiſdom of it, this muſt at leaſt bear proportion with the greateſt of them, and therefore be exempt from the force of Law taken in ſtrict ſenſe.

2. Would Subjects be as juſt to their Prince as they deſire he ſhould be to them, it could never happen. But that, when he allows them a Chancery for all the equitable caſes occurring among themſelves, yea ſuch wherein the ſtrict inforcement of Laws for ſecuring his Perſon and Propriety may intrench on Equity, and doth beſides take off their force oftentimes by uſing his Prerogative in Acts and Exhibitions of Grace and Mercy to Offenders as far as can conſiſt with the innocency and peaceableneſs of his Government, I ſay that for all this we ſhould allow the King no Chancery in our own Breaſt, but rave and rail againſt him as invading Propriety and not obſerving exact juſtice and the ſtrictneſs of Law, in ſuch a caſe as this; His Majeſties Laws, mo

free

freely made, and his Proclamations to keep them inviolable in this matter, I ſay both theſe ſhew how much the thing was againſt his Inclination and Reſolution, but neither the one nor the other are arguments that the thing might not be done in ſuch a caſe of extreme neceſſity ſcarce poſſible any other way to be provided for. I know mens brains, that are empty of the knowledge of ſuch great affairs, are apt to be full of Projects *how the thing might* otherwiſe have been done: But what if ſuch Projects ſhould have proved like theſe of the Eternal Motion, which ſeem very like to effect it, but by experience are found worth nothing, and the ruine of the Nation had enſued?

But 3ly. though the neceſſity were proved never ſo great, and equity to plead the caſe never ſo well, ſome men well think the thing ought not to be allowed, for that *the jealouſie of having this brought into a preſident*, if it ſhould be ſo far owned as to pay the Debts, is in their eſteem a ſufficient argument againſt all that can be ſaid herein. And indeed jealouſie of our Princes is a diſeaſe moſt incident to the people of this Iſland, a diſeaſe of ſuch nature, that ſcarce any of the affected will believe it to be a diſeaſe, or indure any thing neceſſary for the cure, nay a diſeaſe that is increaſed by the indeavour of a cure and works on thoſe that preſcribe any thing to work it out of our minds. Every one is jealous, of him that ſpeaks againſt fears and jealouſies, that he is of the Court party, a Traytor to his Country, *&c.* and ſo long, all he ſays againſt it is vain to them, yet I have a great confidence that, where men are not irrecoverably affected herewith, it will not have this effect on me, for, ſo long as it doth not take away their ſenſes, *they* muſt know, *that know me*, that 'tis ſcarce

ſcarce poſſible ſuch a thing ſhould be true, or that any thing but their own and the Publick Good ſhould move me to this Charitable undertaking, and becauſe I believe certainly that nothing can be more contrary to fearing God and honouring the King than an eaſineſs of being impreſſed with ſuch fears and jealouſies. God commands That Charity which thinketh not Evil, no not of any man, much leſs of Princes that are as gods among men; and can any pretend to fear him, that think all the evil of the King which is poſſible, yea that which a man who knows him would not think poſſible to be thought. The chief things wherein our honouring the King doth conſiſt, that without which all the ſhews of it are but Pagentry, is a hearty eſteem of him, as Gods Chief Miniſter and Favourite, a moſt joyful and thankful acknowledgement of the excellent indowments, whether of Nature or Grace, that God hath beſtowed upon him, a great unwillingneſs to ſee, or ſpeak of his Nakedneſs, in either reſpect, and a care to cover it) when detected by others (with great expreſſions of our Reverence to his Paternal Authority. Now no man that believes this (as I wonder any one ſhould not) but muſt conclude the jealouſies I ſpeak of are againſt the honour we owe the King, and 'tis a wonder to me how any man, that ever read the Scripture or learnt his Catechiſe, can make a ſhift to keep a quiet Conſcience while he indulgeth himſelf in his Vice. I confeſs I have heard now, and then by chance, ſomething that intimates ſome ways for it, (*viz.*) by odd definitions and diſtinctions concerning the Seat of *Supream Power*, which they ſay is the King; and falſe conceptions of the reverence we are to have of Him, which ſome Citizens have ſaid

when

(when a major vote made them impudent) is no other than the dread we are to have of Lyons, and other mighty Beasts of prey; these things shew Wit and Impudence, but will never satisfie Conscience, nor shall any of them ever enjoy such peace of mind and inward delight in conceiving and suggesting these jealousies of our King, as we have in cherishing in our own Breasts, and propagating in the minds of others, a good belief of him.

But I confess I am more afraid of being accounted proud for attempting a thing of so great difficulty, than a Courtier or Traytor for speaking for Charity against these pernitious jealousies; but that being the fate of all that indeavor to effect things truly honourable and praise-worthy, to be so accounted, doth not much concern me; if I could have found it had been done before, and that the circumstances of things were the same now that made it ineffectual then, I had not touched this Subject, but I could not be informed of either. Therefore as to this jealousie of making an evil president by assisting the Sufferers, let me add something further.

1. If the thing were not ill done the Argument is void, for we ought to have a jealousie of ill things only, lest they be brought into president. And if it be said that it was such as might be thought ill by succeeding ages, who knew not the circumstances that correct it, and those blamed hereafter who should own now it; I answer, that error might easily be prevented by the preface of the Law for redress of the Sufferers wherein the necessity might be specified. If it be said that such Prefaces are not regarded, but matter of Fact pleaded and brought into Example, I can by no means grant it, especially in any case

caſe that concerns mens Purſes, for men are naturally very productive of Arguments againſt Taxes, and very quick witted in finding flaws in the arguments of thoſe by whom the making them is inforced, and therefore the Preface of a Bill to that purpoſe well worded (as I believe it might be to the ſatisfaction of the moſt jealous, and yet paſs) could not miſs of its end to prevent bringing this into a preſident to any ill purpoſes.

I have heard ſome urge the abuſe of the Law made in *France*, for the Kings raiſing mony in caſe of neceſſity, but very impertinently, becauſe there they gave the King power to raiſe the mony, and to judge of the neceſſity, neither of which is here deſired.

And ſince the Judgement and Power in this caſe is in the people and that they are maſters of their own Purſes; we may think that the neceſſity muſt be very apparent before they part with their mony, and I muſt take leave to ſay, that an extream caution in this caſe hath been more pernitious to this Nation, than any impoſition that ever was laid on us by the Prince, and I believe no man, that is forty year old, will put me on the proof of it, for fear of being counted ſo very dull that the Teacher of Fools could not inſtruct him, or to have put on the ſame mufler, with thoſe that could not, or would not, ſee this plain thing, *viz. that miſchiefs a hundred fold worſe attend* the repeated denials of Princes reaſonable requeſts for mony, than theſe that are conſequent, either to their illegal impoſitions, in caſe of extream neceſſity, or to the miſpending ſome part of that mony to uſes which it was not deſigned to; I ſay that would not ſee this, until they and the whole

Nation

Nation felt it with a witneſs beyond all poſſibility of ignorance or denial.

But if men will yet inſiſt on this jealouſie, let me ſay this one thing more, That if, as wiſe men, they will think themſelves bound to uſe ſo great caution for preventing impoſitions on the People, I muſt alſo believe that as good Chriſtians, they ought alſo when they have done their beſt, to put their truſt in Chriſt Jeſus ſo far, that they ſhould not refuſe to do a thing ſo Juſt, ſo Charitable, ſo Pleaſing to God, ſo agreeable to *His* Example, who did not withhold his grace from thoſe that needed it, for fear ſome might abuſe it; I ſay ſhould not refuſe to do ſuch a thing only for fear ſome ill uſe may be made of it by ſucceeding Princes; for Good Chriſtians have ſuch belief in Chriſt, *as the Wiſdom and Power of God*, that they reſt ſatisfied, that in ſuch caſes, he can and will find ways to prevent that and all other inconveniencies that may otherwiſe follow the doing ſo good a work.

If it be ſaid, as I know it is by a great many, that His Majeſty is able to do it himſelf.

I anſwer, that it is moſt evident that of his Royal Bounty he hath done to his ability yea beyond it for ſatisfying this Debt, inſomuch that the Exchequer hath been found to retard ſometimes the payments he hath ordered; that he hath taken down the Expences of his Court more than any of his Predeceſſors, and abridged his own Grandure, and diſobliged the Servants and Officers of His Court by ſhort allowances and leſſning their Wages, and ſeveral other things that ſhew how deſirous he was to do the moſt could poſſibly be expected or reaſonably deſired for his part, and if he had not ſome moſt ungrateful

grateful and ill natured Subjects, he had never heard of any ſuch objections, but I hope he hath many, yea the moſt that are otherwiſe, and as God hath owned his Pious and Charitable indeavours by breaking to pieces the Conſpiracies of ſuch men againſt him (the chief Head of whom was (as 'tis ſaid and very probably) one of the chief Adviſers of ſhutting the Exchequer) ſo I doubt not he will at laſt open the eyes of all that have any honeſty among them, that they ſhall ſee their fault and become his friends. But ſome ſay it is policy, as things ſtand, to keep the Exchequer poor. To which I anſwer, That, the policy they dream of, in weakning His Majeſties Exchequer, hath ſo many intreagues in it, and ſuppoſeth ſo many things that may never come, and that I believe God will prevent. if they will joyn with us in doing their duty to Him and our Prince, that it is not for me to meddle with it, and it were well if they would not neither; for I am fully aſſured that the jealouſies of that kind have brought more miſchiefs on themſelves and the Kingdom already (and were like to have confined us to tenfold worſe hereafter) then ever they can ſuggeſt the doing this thing could ever have effected. But diſcontented minds will ſtill make men grumble, (as I have heard ſome do) *the Parliament were not conſulted in the making that War*, and therefore why ſhould they concern themſelves about maintaining it, eſpecially now the thing is paſt, let the blame lie where it will they cannot be in fault. To which I ſhall be bold to reply, That never Prince uſed the Councel of his Parliaments more induſtriouſly, and to the fulleſt ſatisfaction of His Subjects and all men; but it is very unreaſonable not to allow any ſecrets of Govern-

ment

ment and render his Prerogative, in this caſe of making War and Peace, to be vain and uſeleſs. It is evident, that there wanted not ſuch juſt Pretenſions for this War, as were allowable by the Law of Nations; That, on his Majeſties part, it was manag'd with due Care and Vigor, which appeared in this, that when the Perſon that lay next his heart freely offered himſelf to be Chief in that Great Action, he was Commiſſion'd by him ſo to be, tho his life thereby was put in Eminent Hazard: And if his Majeſty, having unqueſtionable Power by Fundamental Conſtitutions, did juſtly undertake and vigorouſly manag'd that War, which was occaſion of this Neceſſity; my-thinks this that is before objected ſhould be no exception to good and loyal Minds againſt giving help in the Caſe. The Charge of this, if Equally divided, would be very ſmall, and Eaſily tolerable, not like to Exceed that which men, according to their ſeveral Degrees, when in a good Humor, will be voluntarily at in Feaſting and making merry with their Friends and Neighbors for one day: Whereas the Sufferings of thoſe Thouſands concerned, are for their Lives, yea it may be to all Poſterity, and of ſome to their total Ruine, which by ſuch Benevolence may be Relieved, and all of them made Merry and Joyful in thanking God for bleſſing us.

And now to conclude, I believe, That Parliament which ſhall begin with this Good Work, will Merit the Name of the *Good Parliament*, and be a Bleſſing to the preſent and future Generations, and they will lay the Foundations of ſo good Agreement between the *KING* and *Themſelves*, and make way for ſo great a Bleſſing from God, that all their following Tranſactions will be Proſperous and Lucky; and

that *Love*, *Joy*, and *Peace* will abound on all Hands, and alſo this Unity between the *King* and his *People*, will tempt the moſt Factious and Schiſmatical to try to lay aſide their Ill Nature, and become Friends to *CHURCH* and *STATE*, and to One-another; And ſo all of us living in Peace, and in Exerciſe of Brotherly Kindneſs to Each-other, the *God of Peace*, who is *Love and Goodneſs it ſelf*, will delight to dwell among us, and will multiply our Seed thus ſown, and *Increaſe the Fruits of Righteouſneſs*, as it is *2 Cor.* 9. 10. So that none of thoſe that are concerned to Give or Pay toward this *Good Work*, ſhall have ever the leſs, but rather much the more. The bleſſing of the *poor Sufferers* thus Relieved, will be upon us all, and we ſhall reſt aſſured of like help in our Neceſſities, if ſuch ſhould Occur; and we ſhall certainly enjoy greater ſatisfaction in our own Minds, in the ſenſe of having done our Duty to *God*, to our *Prince*, and to our *Brethren*, than can poſſibly accrue from fomenting Fears and Jealouſies, denying Reaſonable Supplies when deſired, diſabling the King's Treaſure and Power (which is of ſo great Neceſſity for Defence and Honour of the Nation) to prevent *Arbitrary Government*, when there is no great cauſe to fear it, and things of ſuch Nature, ſometimes highly Applauded by men of an Ill Spirit. Therefore my *Prayer* to *Almighty God* ſhall be for the next Parliament, *That thus to do Good and to Communicate they forget not; becauſe I believe that with ſuch Sacrifices God would be well-pleaſed.* And thereunto I hope not only the *Sufferers*, but all *good Chriſtians* and *loyal Subjects* will ſay, *AMEN.*

The ſecond Thing of this Nature, which I ſuppoſed to recommend as a very *Good Work*, Is the Enabling

abling of the *Chamber of London* to pay their Debts both to *Orphans* and others: There is need of no more to prove this a *Good Work*, then what was ſaid before; Therefore that which I ſhall here intend, as far as this brief Diſcourſe permits, is the effecting a Willingneſs in all Sorts to do their Parts towards it. I ſhall begin at the Meaneſt, and ſo aſcend; and I *beſeech God*, that the inward Operation of his *bleſſed Spirit* may aſſiſt me herein, and work with me in the Hearts of thoſe concerned, to create ſuch a good Diſpoſition as this thing requires.

1. For the *Commons* in the *Country*, they have good Reaſon to have a *Kindneſs* for this *CITY*, as the Place where the more Ingenious of their Children may come to much better Fortunes then ever they could hope by their following the Plow: It hath been known by *Experience*, that many ſuch who have come hither with ſcarce a Penny in their Purſes, or Shoe to their Foot, that have here found ſuch Ways to Improve their *Genius*, as hath raiſed them to a Great Eſtate, and changed their *Peſantry* for *Gentility*; yea ſometimes they have Mounted their *Poſterity* even to the State of *Nobility*: And the very Conceit of this, (which may be the *Fate* of one man as well as another) ſhould make every man willing to Give or Pay ſo ſmall a matter as this thing would require, if a *Tax* were Generally and Equally laid. But beſides, the *Country* is Obliged to this by multiplied *Kindneſſes* of like nature received from us; I believe for every Shilling we ſhould need from them, in this matter, many Pounds hath been given here on *Briefs* for *Fires*, *Building* of *Churches*, and other *Good Works* to be done in the *Country*, towards which more is uſually Expected from this *City* then from ſome *whole Counties*.

2. In the former Head is included much that alſo concerns the Willingneſs of the Citizens of other Cities to aſſiſt in this Work, for that their Children are oftner ſent hither then bred at home, and do here arrive at better Fortunes (if they be Induſtrious and Diligent) then by following their Trades in the Cities they were born in.

3. For the Nobles and Gentry; This City, and its adjacent places, hath been their *Paradiſe of Pleaſure*, the *Repoſitory* for their *Wealth* and *Treaſure*, their chief *Wardrobe* and *Magazine*, the *Receptacle* for their *Sons* and *Daughters*, when it was meet to ſend them from the Aſpiring Heir that was to ſupport the Family. Beſides, this City hath created ſo many Noble and Genteel Families, and Educates moſt of their Sons in Her *Inns-of-Court*, to be fi for *Juſtices* in the Country; *Judges*, *Councellors*, *Statesmen*, and *Chief Juſtices* in our *Courts of Judicature*; and it teacheth the way very often to the younger Sons to out-ſtrip the elder Brother in Eſtate and Honour: This is a City, where many of the Fathers of Country-Gentlemen have been Lord-Mayors, and many of their Sons may be ſo; therefore ſure it cannot want their help, either as private Gentlemen and Nobles, or as Parliament-men, when called by the *KING*, to give him Counſel for the Welfare and Proſperity of His Government.

4. It may be more then hoped, that his moſt Gracious Majeſty, that never denied the Help he could give to any diſtreſſed Creature, when they ſought it at his Hands, that hath given, even unasked, more to his Subjects at his firſt Reſtauration, then could be hoped, and even ſo much, that the Parliament (which is the Nations Repreſentative) refuſed ſome Things leſt, we ſhould be Rampant and Unruly: I ſay,

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it may be more then hoped, that ſuch a Majeſty will moſt readily attend to the Complaints of this City, which is the moſt *Royal Chamber* of that *Great Houſe* He is *Maſter* of, and will moſt willingly ſet to His Mighty Hand to help Repair the Decays of it, and Reſtore it to its Ancient Glory and Opulency; and from his Help much may be hoped: His *Privy Council* alſo, now conſiſting of Perſons of ſuch great Eminency for Wiſdom, Goodneſs, and Activity in *Good Works* as can ſcarcely be parallel'd in any Age, will doubtleſs give all the Aid they are able in the Diſtreſs of this Government, wherein ſome of their Anceſtors have been, and many of their Children and Remains hereafter may be chiefly concerned.

But although Help mey be hoped from all thoſe foregoing, as believing themſelves concerned on ſuch general Obligations as I have mentioned; yet more then ordinary may be expected from ſome that have ſpecial Obligations to this Thing; Thoſe are firſt ſuch as are obliged by Gratitude to *Almighty God*, for preſerving them from Loſſes by this Inſolvency of the *Chamber:* Thouſands there are, that might have had their Eſtates there, which now loſe nothing. I put this firſt, becauſe it is my own particular Concern and Obligation in this matter; for tho I loſe not one Farthing, as things now ſtand, yet I might have loſt almoſt all, and that very probably: I have been long in a very infirm ſtate, and but a little before the diſcovery of this Poverty of the *Chamber*, I was ſo near death, that I was given up by my Phyſicians as paſt hope of Recovery: my Wife ſo well perſwaded of the Cities Security, as to reſolve not only to let all her Childrens Portions, but alſo her own part of my Eſtate to lie in the *Chamber* at Intereſt. Now I can-

not but think that *God Almighty* doth expect this from me, in Return of this Great Mercy, whereby my Eſtate is preſerved, and the Diſtreſs and Poverty of my Family prevented; That I ſhould do ſomewhat extraordinary towards the Satisfaction of thoſe who are there inſnared to their great loſs, and it may be to their utter ruine; and I hope this may plead ſomewhat in my defence for this publick motion, againſt thoſe who may charge it as a bold undertaking: And I am reſolved it ſhall engage me to do my part to the good Example of others, if ever the Thing be ſet on foot. Now how many Thouſands will come within this Obligation, and if men by ſerious Conſideration would but take this bond upon them, I might hope to draw them effectually to aſſiſt this Thing with all their Intereſts and Abilities.

But 2*ly*, The Greateſt Obligation of all lies on Thoſe in whom the Government of the City hath Subſiſted from the time that this Inſolvency firſt Commenced, the perſons of the Living, and the Poſterity of the Deceaſed.

Theſe, beſides their Concern in the fore-mentioned Obligations, have one Greater than any of them; and that is, the Expreſſion of their Repentance for what they have done to bring this loſs, or rather not done to prevent it: And here I think it not unprofitable to enquire into their Guilt, and to aſſiſt that Repentance, without which it can never be expunged; and to ſhew that without this Fruit, ſuch Repentance is vainly pretended, and this may, I hope, have a good Influence alſo on the Government of the City for the future.

I ſhall obſerve therefore, that in theſe Incorporations the Guilt that is Contracted by one Generation,

Devolves

Devolves it ſelf unto all Poſterity, in that the Government is the ſame in whomſoever it ſubſiſts, unleſs the Sins thereby committed, being conſidered and owned by the Body in general, every one do ask pardon at the hands of God, and do what he requires unto their Cleanſing and Abſolution as far as they are able; or unleſs, being diſcovered by particular perſons before they are committed, they do forbear ſuch voluntary Union or Communion in what is evil: And although moſt will plead Ignorance in this and ſuch like Caſes, yet, if that Ignorance proceed from a careleſneſs of doing their duty, and ſuch ſinful Self-love, as I have before reproved, it can be no Excuſe or Extenuation of the Fault: For ſince every one that becomes a Member of any Society, contracts a Duty thereby, he ought to concern himſelf how he doth perform the ſame. Now it muſt be the duty of all Incorporations, as well as of all ſingle perſons, to do juſtly, and not injure or oppreſs any, what power or advantage ſoever they have ſo to do; and, to prevent ſuch injury, to conſider their own Ability and Eſtate ſo far, as not to run in Debt, nor to undertake that which they are not able to perform; not to pretend themſelves that which they are not, not to take up or retain a Power or Truſt which is prejudicial to the Incorporation, or to thoſe that are related unto them: Now as this is Evident in its own Light, ſo it doth moſt plainly diſcover the Fault of thoſe, who being as the Eyes and Hands of this Body-Corporate, did not inſpect the ſtate of the *Chamber*, ſo as at the firſt to diſcover the Decay of its Treaſure, and Inability to anſwer its Truſt, and look into the Cauſes thereof, and (long before the Balance of its Account made it a Debtor) did not Concern themſelves how

they might have been removed, their Stock preſerved, and re-inforced, and made able to anſwer thoſe Ends of Government for which it is of abſolute Neceſſity that ſuch a Stock there be, and without which ſuch Incorporations cannot ſubſiſt. (except they live by Rapine and Spoyl of others) eſpecially conſidering that ſuch Poverty is a temptation unto theft, (even to Corporations, as well as to private Perſons) as is obſerved, *Pro.* 30. 9. And I moſt Earneſtly recommend to all Incorporations this Care in the matter of Stock and Treaſure, becauſe I find that it is much neglected by all Societies, not only Civil, but Eccleſiaſtical alſo. It is at this time a great Grief to me to obſerve the Poverty of many Pariſhes, but eſpecially of our own in reſpect of their Common Stock, while the Pariſhioners are wealthy; ſo that things moſt neceſſary for the Honour and Service of God, for due performance of Holy Offices, and decent keeping the Places and Utenſils of Divine Worſhip, cannot be provided for, but by acciden al and precarious ways, and ſuch as have much Inconvenience, if not ſome Evil in them; (this by the by.)

It was certainly a great Fault if the proſpect of a great Income of Orphans and others on truſt, did retard the Care and Conſideration aforeſaid; for tho this might be made uſe of to anſwer thoſe ends, yet ſince if private men ſhould purpoſe to get a Credit and Reputation, and then uſe it to take others Eſtates to maintain Themſelves and Families, and take no care to get a Stock and Eſtate of their own to that uſe. I ſay't would be reckon'd a very Evil Deſign, and the Actors but a kind of Thieves, and I think Thieves of the worſt kind, now therefore that the Chief City of this Kingdom ſhould propoſe to it ſelf to maintain

maintain all the Grandeur and Glory that belongs unto it, and the vaſt Charges that muſt occur to the Government thereof by ſuch Money, when they could never reaſonably hope that being once expended in that manner, they ſhould any way be able to raiſe a Stock to ſatisfie their Debts: I ſay, this is a moſt ſhameful thing, and not to be mentioned if it could be Concealed. But the Thing is now Notorious, we that are Free men of this City, muſt know it to our ſhame; and, if I did travel abroad in the World, I ſhould expect to hear it often caſt in my Teeth with Reproach, and it will be an everlaſting Blot to all that bear the Name of *Citizens of London*, that ever ſuch a thing was known; and it is not a ſufficient Excuſe to ſay, *The thing is common*; for that although it be too true (and more common I am afraid among *Chriſtians*, than with *Infidels*, and will be found to be oftner in *London*, than in any City in the World, and in this laſt age, than in any that went before) yet the Government is never the more innocent: The end of ſuch Government is, not that they ſhould be Companions in Sin, or Patrons of any evil Cuſtom, but that they ſhould prevent and reform ſuch. It was once a very ſad Lamentation, *That the faithful City was become an Harlot; it was full of Judgment, Righteouſneſs lodged in it, but now Murderers. That her Princes were rebellious, and Comapnions of Thieves, that they oppreſſed the Fatherleſs, and judged not the Cauſe of the Widow*, &c. Iſa. 1. 22. And I appeal to wiſe-men, Whether there be not too much Cauſe for ſuch a Heavy Complaint againſt this once Famous City upon this occaſion. But to divert my Reader a little, and becauſe I think it may give ſome light in this matter, and make way for preſſing Repentance

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the more effectually on all that have been this way guilty; I will here make a Digreſſion about *Bankers*, and *Bankrupts*, thoſe Thieves that may here be meant, with whom we have had too much Company and Communion; being alſo deſirous to give an end to a thing which hath proved more pernicious to Widows and Orphans, and weak people (that have needed to make ſome Improvement of what Money was left them by their friends, or gotten by themſelves) then either of the former Accedents; to do this I think may well come into the number of *Good Works*.

A Digreſſion about

BANKERS.

THere hath been vaſt Sums loſt by perſons pretending (at firſt) to ſuch an Art of Improvement, that they could allow 5 or 6 *per Cent.* for Money, *though it were not engaged for any certain time*, but to be called for by the Owners when ever they had need of it. This was ſo great a Conveniency for thoſe that had Money by them, reſerved for Uſes that might not preſently Occur, that it grew to a mighty Trade, and they that uſed it are now Debters in vaſt Sums which they cannot pay: But ſince, when ſome of the firſt ſort had ſo broke for great Sums, the Remainder have brought *it to time certain*, but ſtill pretend to the former Art, and that they can allow 5 or 6 *per Cent.* for as much Money as they can get, and make a Trade of putting it out or uſing it to advantage; and this is ſo deſperable a thing to thoſe that have Money, eſpecially to Widows and Fatherleſs, and ſuch as have not the Art to Improve Money themſelves, that they are willing to believe it againſt all ſenſe and reaſon, and will not be warned of the Cheat by the greateſt Experience. In pity to theſe,

theſe; and even to Bankers themſelves, that have Contracted ſo great Guilt by Cheating in this way; and for the preventing ſo great Scandal as hereby muſt redound to Religion; and the defiling the Church by admitting ſuch to the Sacaament (which I think ought not to be) and for other good purpoſes: I will here offer my thoughts on this matter to publick view, humbly deſiring theſe that are able Caſuiſts among us, that if I err, they will rectifie me; If I am right, that they will inforce the thing as a matter both ſeaſonable and profitable.

I ſhall therefore lay this as the Foundation of my Diſcourſe: "1. That it is utterly unlawful for any man to pretend to that "which is not true, whether he do it by Words or Actions: And "2ly, That it is great Injuſtice to Promiſe and give Bond, when "we do not know we are able to perform; much more when we "know the contrary. And 3ly, That the greater the Miſchiefs are "that are conſequent to ſuch pretences and promiſes, the greater "is the Guilt of thoſe that make them.

TRUTH is the beſt and moſt Glorious Thing in the World, the Foundation of that Confidence, without which there can be no Converſation among men: That Name of God, which obligeth us to aſcribe Greatneſs unto him, (as *Deut.*32.4.) is, *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, juſt and right is he.* If he were not a *Rock*, (*i.e.*) a ſure Foundation of our Hope and Confidence) he could not be our God, and, *if his work were not perfect, and his ways judgment*, he could not be *a Rock*; and if he were not *a God of Truth, and without iniquity, juſt and right*, his *works* could not be *perfect, and his ways judgment*: This ſhews the Excellency of *Truth, Juſtice, and Righteouſneſs.* Therefore the Sentence of the third of the wiſe young men, *Eſdras* 4. was worthily magnified by *Darius* and his Council, and there is a mighty ſtrength of Reaſon in his Diſcourſe, for he argueth thus; He that made the Greateſt Things in Nature muſt be greateſt, as Men and Women, which are in their kinds ſtrongeſt; the Earth that is greateſt, the Heavens that are higheſt, the Sun that is ſwifteſt of all things, *Verſe* 34, 35. and he takes it for a thing evident in it ſelf, and known to all men; *that Truth was the very Eſſence and Nature of* that *Mighty Creator* of all theſe. *Falſhood* is a Contradiction to *Eſſence* and *Reality*, an Appearance of that which is not; and therefore God being an *Infinite Eſſence, Reality, ſure Foundation*, &c. (which is included in his Name *The Rock*) he muſt be *the God of Truth.* 3ly, He ſheweth that all men deſire *Truth*, and they highly

highly praiſe it; they would not worſhip a God that would be falſe to them, nor deal with men that ſhould prove Cheats, (*i.e.*) without truth. 4ly, That all evil things fear and tremble at it, as that which will ſhame and puniſh them at the laſt. 5ly, That there is no unrighteous thing with it, but perfect Goodneſs compounds its very Nature and Eſſence, *Verſe* 36. And 6ly, That all things (how great or beautiful, how ſtrong and powerful ſoever they ſeem in their kind) as Wine, Women, and all the Children of Men, are but weak compared with Truth, and ſuch are all their works, and in their unrighteouſneſs they ſhall periſh, *Verſe* 35. 7ly, That *Truth* endureth. and is always ſtrong, liveth and conquereth for Everlaſting, *Verſe* 34. 8ly, *Truth* is Impartial, not excepting Perſons or Rewards, but doing Juſtice to all, ſo that all are pleaſed and like well of her works, and, in that ſhe doth refrain from all unjuſt and wicked things, and admit no unrighteouſneſs in Judgment, ſhe is the Strength, Kingdom, Power, and Majeſty of all Ages and Generations of men, *Verſe*. 39,40. Then he concludes with this Decalogy, *Bleſſed be the God of Truth.* Thus you ſee the Excellency of Truth, without which God could not be God; nor can there be any ſtability, ſecurity, unity, proſperity, and joyful ſatisfactions among men. Now if I prove that the Thing I oppoſe is a Contradiction to *Truth*, and one of the greateſt Contradictious, that is uſed as a Profeſſion and Trade, among men, I doubt not but I ſhall render it a thing ſo Ill, as deſerves greater Indignation than my words, either before or in this Digreſſion, do expreſs.

The Inquiries to be made to this purpoſe, are, 1. *What it is that thoſe who are called Bankers*, (*viz.* Such as ſet up to make a Trade of taking up Money at 5 or 6 *per Cent.* and then to trade with it, or put it out again for profit.) I ſay, *What is it that ſuch pretend to? and whether ſuch their Pretences be Conſiſtent with Truth?* 2ly, *Whether they do not know when they give their Notes and Bonds, that if all thoſe to whom they promiſe, or are bound, ſhould require them to do accordingly, they could not perform the ſame? And whether this be Conſiſtent with Truth?*

For the firſt of theſe, I think all men apprehend, that ſuch Bankers pretend by words and actions, that their Security is good, and that ſuch as truſt their Money with them, may reſt confident that they ſhall have it again. Now how can this conſiſt with Truth, when ſo many of them have broke, and let their Creditors, and all the World know, that their Pretences were but for a Cheat,

Cheat. I have heard men, otherwiſe prudent, tell ſuch ſtories of the fine ways theſe men have pretended for improving their Money, and of the great ſtrength of that Security on which they let it out again, (*viz.* That it was as firm as the Iron Cheſt they could keep it in at home, *&c.*) that it hath made me ſmile at the Fallacy, which yet I could not convince them of, until their own Experience made them wiſer; and that the very perſons they were ſo Confident of, broke and never paid them half their Debts: One would think it very ſtrange, that when men of greateſt Senſe, and moſt generous Education, cannot find ways to make Five in the Hundred of their Moneys without danger of loſing it, but that often it lies by them ſome years together without Improvement. I ſay, that when this is ſo (as all know that ſo it is) that thoſe Bankers (who are not the wiſeſt of men, or of the beſt breeding for ought I can find) ſhould have a reach beyond all the World in this matter. I have heard indeed, that ſome of the firſt ſort of Bankers have made twenty, thirty, yea, forty in the Hundred of their Money in former times; but 'twas to the great damage of the Publick, or to the ruine of ſuch neceſſitous perſons as gave ſuch allowance for the loan of Moneys; yet for all that, they are all broke and gone off the Stage with diſhonour. Our preſent Bankers can ſcarce pretend to ſuch vaſt Improvements, yet they will inſinuate that ſome ſecret ways they have, (that no body knows but themſelves) which are of great advantage; but ſome of theſe have gone off too; and being forced to ſhew their Books, have opened the myſtery, and ſhewed that ſuch pretences were but a Cheat, and that they had found nothing but what others knew, only they would venture with others Money, that which no wiſe man would do with his own, and truſt out Thouſands on Security that no man would take for Hundreds; ſometimes Ten or fifteen Thouſand pounds to one man, or to two or three which are made one by Combination, of whom they could never get five ſhillings in the pound; and theſe Bankers have been ſuch as have pretended to great Warineſs and Circumſpection in lending their Money: ſo that I have thought it impoſſible (till Experience convinced me to the contrary) that they ſhould be ſo raſh and venturous; but it is ſuch a Temptation to have a great Bank of Money at Intereſt, that 'tis no wonder that they catch at all offers of profit, and that without conſideration of the conjoyned hazards. But let us hear what theſe men ſay for themſelves when they are broke and the Cheat is detected; They tell us, they had

had an implicite Conſent of their *Creditors* to run ſuch hazards as was cauſe of their breaking; for that *they* could not think any could allow them Intereſt, but in order to let it out to profit, and that could not be without great hazard, which hazard therefore, by putting their Money into their hands, they conſented to run; and if loſſes come, it is but reaſon they ſhould bear them. Here they talk backward; they ſaid in their proſperity, *That their ways were ſure, and their Security good*, and he that but demurr'd at their Note or Bond, was a ſcrupulous Coxcomb, and one offenſive word was enough to make them throw up your Money, and tell you they had rather be without it, and none greater Huffs than theſe; but now *Every body knew our Security was bad, and our ways hazardous*, and they were willing to be Cheated, and *Volenti non fit injuria*. But ſuppoſe their Creditors were ſo ſilly as to believe their Security good, and that they had ſuch ways to improve Money, that they could allow them Intereſt and get by it, (as men are apt to believe as they would have it) or were ſo good natur'd, as having no knowledge of them or obligation to them, (as moſt had not) to truſt them with their Money at ſuch hazards; I dare ſay few Caſuiſts will judge it is conſiſtent with Truth, or Goodneſs and Charity, to take advantage of their ſimplicity, and to deceive their confidence in them; God expects we ſhould be like him in this as well as in other things; in *viz.* being ſo faithful, that none *that putteth their truſt in us ſhould be aſhamed of it*, and if we be not, we are none of his Children. And this induceth the ſecond Inquiry, *viz.* Whether theſe Bankers do not know when they give their Bonds, that it is utterly impoſſible they can do accordingly; and whether this conſiſteth with Truth and Righteouſneſs.

In anſwer to this, let it be conſidered, When men give Bonds and Notes for forty, fifty, yea, a hundred thouſand pounds; how they ſhould think to ſatisfie ſo many as muſt be ſuppoſed may become due at one time; if they ſhould keep ſuch a Bank of Money by them as is needful for this, they muſt let out or improve the reſt to vaſt profit, or elſe be great Loſers, and if they do not, (as to be ſure they never intend it) they muſt know when they give their Bonds or Notes, that, if they be demanded when due, they cannot pay them; and therefore ſuch Bankers have a Lye in their right hand, when they ſign and deliver ſuch Bonds, and their Creditors the ſame when they receive them. If it be ſaid, that their Creditors muſt needs know this as well as they; the Anſwer

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muſt be as before, that their venturing to be Cheated is no excuſe for thoſe who make ſuch uſe of their raſhneſs and folly: This little is enough to ſhew how great a Contradiction this Trade is to *Truth*, that glorious and excellent thing wherewith Chriſtians ſhould have the *loyns of their minds always girded about*, that they may be ſtrong and vigorous in the exerciſes of their Religion: *That*, without which all pretences to Religion are but a Cheat, and the power of performing the Exerciſes of it will be but weakneſs. How much the Word of God in general, and the Goſpel in particular is concerned in this matter of requiring Truth and Righteouſneſs in all men, eſpecially Chriſtians, theſe few Texts, of many that might be produced, can witneſs, *Levit.* 19. 11, 13. *Ye ſhall not deal falſly, neither lye one to another: thou ſhalt not defraud thy Neighbour.* Col. 3. 9. *Lye not one to another, ſeeing you have put off the old man,* &c. Iſa. 26. 7. *The way of the Juſt is uprightneſs. Thou moſt upright doſt weigh the path of the juſt,* 1 John 3. 18. *My little Children, let us not love in word and in tongue, but in deed and in truth.* Zech. 18. 16. *Speak every one the truth to his Neighbour: execute the judgment of truth. Let none imagine evil in his heart againſt his Neighbour.* Epheſ. 4. 25. *Therefore putting away lying, ſpeak every one truth to his Neighbour, for you are members one of another. For the fruit of the Spirit is in all goodneſs, righteouſneſs, and truth.* -5. 9. *Pſal.* 15. 1, 2. *Who ſhall aſcend unto the Hill of God? He that walketh uprightly, worketh righteouſneſs, and ſpeaketh the truth, and doth no evil to his Neighbour.* 1 Theſ. 4. 6. *Let no man go beyond, or defraud his brother in any matter, becauſe God is the Avenger of ſuch, as we have forewarned you and teſtified.* In which Cotations you ſee how the Old Teſtament and the New eccho to each other in declaring the truth of this matter, that the greateſt plainneſs, honeſty, uprightneſs, and integrity ſhould be uſed in mens Dealings one with another, and that none ſhould ſeek their own advantage to his Neighbours prejudice. Now to this, I apprehend the pretences and promiſes aforeſaid to be directly contrary, and ſo very unlawful.

But 3ly, The Evils and Miſchiefs conſequent to this way of Trade make the unlawfulneſs of it more manifeſt: For, firſt it is unlawful for him that hath engaged in the Chriſtian Warfare, ſo to *incumber himſelf in the Affairs of this life*, as this Trade requires; at leaſt except he could have no other way to live, or that ſome greater reaſons, then the deſire of living high, moved him thereunto. The Chriſtian that underſtands *his Religion*, knows the rewards of Vertue propoſed *therein*, to be ſo far above

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that of worldly Pomp and pleaſure, that he will never willingly chooſe a State prejudicial to the former, only becauſe 'tis advantageous to the latter; but if he can live and maintain his Family in a mean ſtate, with freedom of his mind and good advantage of proſecuting the *Glory, Honour, and Immortality* propoſed in the Goſpel, he prefers it far before the braveſt ſtate with diſquiet of mind and hazard of his Soul: For my part I find that a due management of a ſmall Eſtate (not worth the Tenth of what theſe men undertake the Improvement of) is a very great diſturbance, and is accompanied with many Avocations from the things neceſſary to be done in the proſecution aforeſaid; and yet men that have Eſtates of their own, have more help than theſe that take upon them to be rich with other mens Eſtates: They have (it may be) a Baily very skilful to let and ſet, and order their matters; and, if their Eſtates be in Money, they have more freedom of advice with their Friends about Security; for that theſe Bankers deal ſo much in Concealments, and are ſo ſecret in their matters (they know why) that the whole care lies on their own back; and to manage Fifty or a hundred thouſand pounds, moſt of other mens, in this manner, and yet to preſerve that Concern they ſhould, that they do not ruine themſelves, or prejudice their Creditors, is a wait for an *Atlas*, for that it carries ſuch innumerable Temptations as well as Troubles in its boſom; and therefore this will not conſiſt with our Obedience to that precept, *Heb.* 12. 1. *Let us lay aſide every weight, and the ſin that doth ſo eaſily beſet us, and run with Patience the race that is ſet before us, looking at Jeſus*, &c. Lastly, It is unlawful for any Man in hope of great profit to ſell his Liberty, and put it into the Power of others to force him to abſcond, or to lay him in Jayl, and that without doing any thing againſt Law or Juſtice; now it is evident thoſe do ſo, who give bond to pay more then they are able; or to pay at a time when they cannot command Money, though they have much in others Hands and have Right to demand it: And I do not know any of theſe Bankers, but that, if 3 or 4 of their greateſt Creditors ſhould at any time agree to demand what they owe them at the ſame time, they were not able preſently to pay them, and if not, they are at their Mercy, (for I believe none would Bail them for Ten Thouſand Pound) and then I have obſerved alſo, that upon many Accidents Men are apt to conceive a ſuſpicion of theſe that owe them great Sums, and ſo it hath been very often in my Remembrance, and that the more there are of theſe that break, the more ſuſpicious Men are of the reſt,

reſt, and, if but one great Merchant or Banker break, all Bankers and Merchants become ſuſpected of being ſo far concern'd with them, that it impairs their Credit for a time; and if but one man be over jealous, though without cauſe, and Arreſt one of theſe publickly, or if any out of ſpleen ſhould do ſo, it would alarm many more, and bring Actions ſo faſt as might overwhelm the beſt of them: By all which it is evident, how theſe men part with the ſecurity of their perſons and quiet of their minds, out of deſire to ſeem great and rich in this World.

But thirdly, The worſt miſchief of all is, that in this Trade, men make the Eternal Salvation of their Souls ſo extreamly difficult, that it is next to impoſſible; For not only the infinite thoughts and buſineſs that accompany the management of ſo great a Treaſure, muſt hinder that compoſed ſtate of mind which is needful for a Chriſtian to proſecute his Salvation withal, and the Cares and Vexations conſequent to the Hazards and Diſappointments to which ſuch buſineſs is ſubject, will diſtract the mind and make it yet more unfit for that purpoſe; and the giving ſuch Intereſt for Money makes men apt to Extortion and unreaſonable Impoſitions on men in their neceſſities, and to undertake very hazardous Enterprizes, and to take ſuch Securities as may prove worth nothing (if there be but a poſſibility of great gain if things luck well) and this debauches their Conſciences, or makes their Reaſon look ſourly on them, ſo that they love not to enter into themſelves, and converſe with their own Minds, but are always abroad and out of themſelves, which thoſe muſt not be that will ſave their Souls eternally. I ſay, not only this (which I have hinted before) but there is that in it which makes their Salvation ten times more difficult yet, and that is this; When men have ſet up themſelves in a high ſtate and rank, and have been counted the beſt men in the Pariſh, when they have been Companions for the Greateſt, and courted and addreſs'd, on ſeveral accounts, as if they were ſome Great Ones. I ſay, if after this, Misfortunes come, that their Trade be ſpoiled, and the bottom muſt be wound up till they ſee the end of it; if it then appear that they have but juſt enough to pay their Debts, or that it falls much ſhort; and if yet it appear that their Debts muſt be paid (at leaſt to the utmoſt that they are able) or elſe they can never be ſaved; in that *He that borroweth and payeth not again is a wicked man*, Pſal. 37. 21. *And the unrighteous ſhall never inherit the Kingdom of God*, 1 Cor. 6. 9. And he that detains that which is another mans, is as truly a Thief as he that ſteals it; and ſuch Thieves and covetous men

ſhall not inherit the Kingdom of God, 1 Cor. 6. 10. And much more that might be ſaid to prove this, but that every body knows or may know it if they will, *That no man can hope to be forgiven of God that perſiſt wilfully in ſins againſt men*, as they do who will not pay as far as they are able. Now I ſay, if this be ſo, how hard will it be for theſe men, that have ridden in their Coaches, and kept a Port like Princes, to come down and ſit on the Dunghill with Beggers, to diveſt themſelves of all that ever they have to pay their Debts, though they and theirs go a begging afterward; nay, which is more, to lay themſelves and theirs at the feet of their Creditors, to be their Vaſſals, and by them to be diſpoſed of to their utmoſt advantage towards their ſatisfaction: And yet thus I have heard ſome Caſuiſts ſay, it muſt be if they will make their Election to Eternal Salvation ſure and certain; and I confeſs I cannot but doubt of the Salvation of thoſe that think this, or any thing elſe, too much to do for an Eternal Felicity if God require it: But 'tis certainly extream hard to fleſh and blood ſo to do, eſpecially when the fleſh is made delicate and tender by the Indulgence aforeſaid; and becauſe it is ſo, therefore this Trade muſt be unlawful. I know this Pill will hardly down, ſomething men will do towards the paying their Debts, becauſe, except they make ſome aſſays to be Juſt, they cannot bribe their Conſciences to be quiet, or be indured and tolerated among men; but men will hardly come up to the heights of Juſtice, though, if they do not, all is but a paliat cure. I have known ſome that will pay part of their Debts, but not all, (not all that they are at preſent able;) ſome the whole, but not then when it is due, but at long run; ſome the Principal, but no Intereſt, and ſome neither one or the other, without a full Diſcharge, and perfect ſecurity of future liberty and freedom. All theſe come ſhort of doing what they ſhould, or what they can; for they ſhould pay all that is due, both Principal and Intereſt, and pay it when it is due, and pay without ſuch Capitulation; and they can do what they can do of this; they can pay all they have, they can give themſelves and theirs, as far as they have right in both; they can promiſe to do no more hereafter, if more they ſhall ever be able: and if they do neither what they ſhould, nor what they can; they are unjuſt and unrighteous, and for ſuch there is no Heaven. I am ſorry to ſee men will not take more heed, *They loſe not the things they have wrought*; according to the Precept, 2 *John* 8. which certainly they do not, when, for want of doing all they can, that which they do is to no purpoſe.

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If a man owe me twenty pounds, and is able to pay, but he will pay me but nineteen, nor will he pay that neither, except I will give him a diſcharge for the whole Twenty; I ſhould think it my prudence rather to take it and diſcharge him, than go to Law: but he that pays ſo, loſeth his Conſcience and Credit as much as if he had paid never a Groat: The Application is plain if men will make it, if not, I cannot help it, I have diſcharged my Conſcience, and do appeal to the Miniſters of Chriſt (who are not to conceal any Divine Counſels needful to be known for the Salvation of men, *Acts* 20. 27.) whether I am right or wrong, and if they ſhall judge me to have err'd, I will recant, if not, I muſt believe them much more obliged than my ſelf to inforce this matter, it being of ſo great concern to the Salvation of many mens Souls, and preſerving the Eſtates of more, who by means of this Trade may be brought to beggery, as thouſands have been before them.

I know ſome will retort on me with the old Proverb, [*'Tis an ill Bird that bewrays his own Neſt.*] And I would eaſily confeſs my ſelf could be no good man, if it could be proved that I did any real prejudice to my own Fraternity and Profeſſion; but I believe I do not: For firſt, Banking is no real and fundamental part of the ſame; yea, 'tis ſo alien from it, that it is moſt true, that one of the Chief of them once told me, *They are no Goldſmiths*, for they, having eſpouſed a new Trade, caſt off the old, and cannot attend it, and many of them ſcorn to own the chief parts of it: Secondly, That of Banking which only is lawful, I do offer to prove to be more fit and eaſie for Goldſmiths than for any ſort of men in the City beſides; and that they may do it with greater ſecurity and ſatisfaction to thoſe that truſt their Money with them while they ſo uſe it, as to have a ſufficient Recompence for the care and trouble they have thereby. That which I ſo think then to be lawful, and fit in this matter, is this; Firſt, That if any Country Gentleman or Citizen have Money to receive and pay, a Goldſmith may undertake to do it for them, as being beſt able to know what Money is good or bad. 2ly, That he may undertake to ſecure it in his houſe, or other place, againſt Fire and Robbery, And 3ly, He may ſo uſe the ſaid Money, that he may always have in readineſs either Money, or ſuch Effects, as the Owners may ſee and have them put into their poſſeſſion in a moment of time, when ever any Jealouſies make them to queſtion their Credit. Now this a Goldſmith only can do, becauſe he, dealing in Bullion and Jewels, may by buying ſuch things, or lending Money on them at eaſie rates, have always by him that which will ſatisfie

thoſe that truſt him; and it may be ſuppoſed, that if he pay no Intereſt, (as I am ſure no man can afford to do, nor was it ever the Cuſtom in former times, but men were rather gratified for Receiving and Paying.) I ſay, that then they may, by ſuch Trade in Buying and Lending, get ſo much as may compenſate for their Pains and Charge in keeping Servants and Books, *&c.* And having ſaid thus much, I now return.

IT is, I ſay, a thing much to be lamented, that the Government of ſuch a City ſhould give any Countenance to any thing of this nature, whereby men ſhould be inſnared by falſe pretences and appearances, to their loſs and undoing, or that any, from obſerving the working of things in the Affairs of the *Chamber* of *London*, ſhould take occaſion of ſuch a Conceit as this. *I ſee there is a way wherein a man that is worth nothing, nay, though he owe much more then he is worth, may have great Credit and live high in the world, and as things may hap, he may be honeſt and pay his Debts, and get an Eſtate; but if not, he having vaſt Sums in his hands, may reſerve enough to live better than before, and that this can be no great Reproach, ſince the Chamber it ſelf muſt once come to that, as to Compound its Debts, and ſend thouſands away diſſatisfied, that come to demand their due.* And yet who knows but that ſome ill men that knew the ſtate of the Chamber, might long ago have ſuch a Conceit, and thereupon give beginning to this naughty Trade of Banking, which hath done ſo much hurt.

But I know it will be ſaid, Alas, what ſhould the Government of the City have done when they firſt diſcovered this? It was a hard caſe for this Famous City to do as I have heard the King of *Spain* once did, *viz.* to declare themſelves *Inſolvent*; that is to ſay, poor and unable to pay what they had borrowed;

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I confeſs it was ſo, but it had been a thouſand times more honeſt and praiſe-worthy ſo to have done, than to have Concealed the Thing, and make ſhew of Oppulency, and of being Excellent good Security, and to have drawn infinite Sums into their hands, which ſhould be ſpent in Magnificence and Pagentry in Feaſting, and other Bravery, to their own diſhonour and eternal reproach, and to the great loſs, if not ruine of thoſe that intruſted them: Not that I blame thoſe things abſolutely, for I know that Grandure and Magnificence is neceſſary for the ends of Government, but it ought otherwiſe to be provided for, and if the Government, being ſenſible firſt of their great damage by paying ſuch Intereſt to Orphans, and of the decay of their Stock by that and other ways, and alſo conſidering their Inability to maintain the neceſſary charge of the Government; had repreſented the ſame in Common-Coucil, and petition'd the King to inable them to provide by an Equal Tax on all the Members of this Great Body, or by asking the free Gift, or Loan of the more Wealthy Citizens, till the Thing could have been accompliſhed, or any otherwiſe. I ſay, if they had in this, or any other good way, provided to maintain the neceſſary Grandure of the City, it had been a worthy thing; but to imploy Money taken on Credit to that purpoſe, when no way appeared how it ſhould afterward be paid, was very evil.

It ſeems to me, that nothing can be pleaded in defence of this that may bear any ſuch weight as to make the Balance ſtand right: Ignorance cannot be pleaded, becauſe there muſt be ſuch an exact method of keeping Accounts in all ſuch great Concerns, as will diſcover whether Debtor or Creditor be uppermoſt in

the Balance; or at leaſt, if any that are concerned in ſuch a Government may truly plead Ignorance, they canuot plead Innocence; for it muſt be a great fault in ſuch not to be concerned, whether the *Chamber* be rich or poor, juſt or unjuſt, a Security to ſuch as truſt them, or a Gulf to ſwallow all that is caſt in there (as it would be if the vaſt Expences to which it is ſubject be defrayed by ſuch Moneys) and except ſuch men be ſo unconcern'd, it ſeems impoſſible to me that Ignorance can be by them truly pleaded. Now I have ſhewn before the Obligation of ſuch our relation to Incorporations, and that God will exact an Account thereof; and indeed he doth ſeldom diſpenſe wich ſuch Faults in this world, becauſe here only theſe Bodies do ſubſiſt, and there is no reſurrection of the dead to ſuch Incorporations, or any life everlaſting for them to be puniſhed in as ſuch, only God admits Repentance unto theſe, and if they repent (as ſuch) and bring forth meet fruits, they may long ſtand in this world; but if not, God lays his Ax to their Roots, and cuts them down: But he is long ſuffering, and ſpares them three years (*i.e.*) a great while firſt, as long as there is any probability; nay, and after that another year, and makes a ſecond tryal by digging and dunging about them, and ſpares as long as it is poſſible to conceive hope of fruit; and ſo he hath done by us, 'tis a ſhame to tell the date from which ſome ſay, this Inſolvency of the City hath commenced, and all this time we ſhould have conſidered it, and inquired into the Cauſes of the decay of its Treaſure, and the Conſequences of ſpending the Stock of poor Orphans that were put (or rather taken) into the Chamber, and taking Money of others at Intereſt, when they were unable to pay; (but as they robbed *Peter*

ter to pay *Paul*) and, considering this, should have taken the very first fit opportunity to have declared the matter, and sought help in the Case: and many an opportunity they have had; but my-thinks there was one that mightily inhanseth their Guilt not to have taken, and that was, When the Parliament first quarrelled with the King in confidence of the Cities Aid; for if the wisest and best of the Governors of this City had declared to that Parliament the vast Charge that must occur to this Chamber, by assisting them in a War against their King, and their Inability to do it, but with the livelihood of those poor Orphans and others that they were intrusted with; (too much of which had been expended already) and had made use of this Consideration to have depressed the Causes and Incentives to that War, 'tis like the Parliament would never have ventured to ingage the Nation in that rebellious and destructive War. But alas, how justly hath the Royal Martyr complained of our Madness and Folly at that time, in permitting Riots and Tumults to the affronting of Himself and all his Friends, and heartning and provoking his Enemies to abuse and persecute Him, and running headlong into an unnecessary and chargeable War, to the ruine of themselves and the Nation, (if miraculous Providence had not prevented it:) 'Tis this I fear hath greatly increased the Debt of this City, and so deeply ingraven that Character of the Prophet in the place fore-mentioned, and that in both respects, that it is beyond all excuse and extermination, and hath been the greatest cause, as I believe, of the overthrow of its Charter, which might have had worse effects, but for a Gracious King, then most men imagin'd.

But now, it may be, some may think that there is no

Obligation lies on the paſt Governours or their Poſterity in this matter, but that all is diſſolved with their Charter; and if ſo, the King had done them a great kindneſs indeed, and my preſent Argument were uſeleſs, but I think it is not ſo, for their Action was perſonal, and ſo muſt the Guilt be, and ſo continues as as long as they are perſons, however their relation to the Government ceaſe; for I have reaſon to think that as the poſſeſſion of that Relation could be no Reward for their well-doing, but only the occaſion of it, and that which laid the foundation of a future reward, if ſo they had anſwered the ends and obligations thereof; ſo the diſſolution of that relation cannot be eſteemed any competent puniſhment for the neglect of their Duty and for their cauſing the infinite miſchiefs conſequent on it; for ſo it is in the relations of Father and Son, Husband and Wife, and all others Oeconomical, National, or Eccleſiaſtical, and for the miſcarriages in all of them, however the relations be diſſolved, ſhall moſt certainly be puniſh'd in this World, in the next, or in both, if we do not repent and bring forth meet fruits, which, in the caſe under conſideration, is the doing whatever we are able, with Perſon and Purſe, to heal the Wounds and Evils that ſuch our neglects and male-adminiſtrations occaſioned, and to prevent the like for the future, by Confeſſion to God, Reſtitution to men, and Condemnation of our ſelves, for having ſo offended. And this is the thing I chiefly drive at, that thoſe men who are lately diſcharged from the Government, ſhould think themſelves obliged, for all that, to aſſiſt to the uttermoſt in this work; and I believe a due ſenſe of their miſcarriages in Government, and the expreſſion of ſuch a temper as becomes

becomes them under the juſt diſpleaſure of God and their Prince, would bring them again into favour with both, and be infinitely more to their own ſatiſfaction in the review, then a *ſullen diſcontent*; a thing that may expoſe them to very bad temptation, and beget inward trouble and vexation at the laſt.

How far the Poſterity of thoſe that have been of old concern'd in this Government, and through their male-adminiſtration became guilty: I ſay, how they are obliged in a ſpecial regard, is a harder queſtion. But ſince God viſits the Iniquities of the Fathers on their Children, and ſince thoſe that would be perfectly freed from the Guilt of their Forefathers, ſhould in reaſon declare they are not ſuch a Poſterity as approve their ſayings; and ſince no better way they can do it then in aſſiſting moſt freely in the Caſe before us; methinks thoſe rich men that know, or but probably think their Progenitors had any hand in the Government of the City ſince its inſolvency commenced, ſhould take on themſelves an Obligation to be more than ordinary free and forward in this caſe.

Laſtly, I ſhall only touch the Obligation of our preſent Governors, and ſo end.

Theſe certainly are neareſt unto the Guilt and puniſhment of this Offence, though they may not have been the greateſt Offenders; doubtleſs 'tis with the Government of a City, as well as with that of a Kingdom, *That it never dies*, and the Guilt remains as long as the Government, except it be ſome way diſcharged; and therefore theſe in whom it preſently ſubſiſts are in great danger of preſent puniſhment if they do not their part for ſatisfying the Law of God, which ſhall not fail in any *Iota*. And indeed, by taking on them the Government, they take all that is in-

inſeparably affixed to it, good and bad; which ſhould be well conſidered of thoſe that take up the Gown: not that I diſcourage any man, for it is the moſt Heroick thing that any man can do upon Earth, to take up Sin ſo as to bear it away, for God himſelf hath hereby made his Name glorious: and the greateſt Glory that ever was acquired by men on Earth, hath this way been obtained. And if the preſent Court of Aldermen would ſo take on themſelves the conſideration and guilt of this great Offence whereby God and man hath been ſo much injured, and reſolve on ſuch confeſſion and ſatisfaction to the uttermoſt of their power for the preſent, and for the future leſſening themſelves as much as the Government will bear, joyning with it a great diligence in their uſe of all juſt ways of reinforcing their Treaſure for full payment at the laſt, and the moſt prudent Conſideration, how ſuch Folly and Injuſtice may for ever hereafter be prevented: I believe it would make their Memory eternal, and he that in reward of the moſt famous undertaking of this nature: (I mean that of our Lord) gave, *A name above every name*, will, I doubt not, make this Court honourable above all that have been before it if they heartily and throughly attend this thing; and I do humbly deſire them when they bow their knees at the Adorable Name of *JESUS*, they will remember how honourable a thing it is for any man to be a Saviour to others, and ſerve God in regenerating a dead and corrupted World or City.

I ſuppoſe theſe cannot believe that the forfeiture of the City-Charter (on which ſome have been removed, and others taken their place, and ſome other Alterations enſued) is ſuch a diſſolution of the Government, as that there ſhould be no Obligation on the preſent Court of

Aldermen,

Aldermen to ſeek by all poſſible ways and means that are juſt and honourable, to Redreſs this Extream Grievance occaſioned by fore-mentioned neglects of that Court; the City is ſtill the ſame, and it is the whole body that is the debtor to theſe perſons;& ſince they are now become Head of this Body, they muſt be chiefly concerned to pay its Debts, if they will approve themſelves good Chriſtians, Citizens, or Magiſtrates. Let me humbly intreat them to conſider this, and that they are now the Maſters and Governors of that Chamber that is thus Indebted, and ſo the Help of theſe diſtreſſed people is in them, and the Help that all others give in this caſe is given unto them, as thoſe that are to do the thing; and can it be expected that any will help thoſe, that will not do their beſt to help themſelves? Certainly with no reaſon: Let me therefore beſeech you, as a good Chriſtian, concerned for the honour of our moſt holy and charitable Religion, and as a good Citizen concerned for the Honour, Wealth, and future proſperity of this City, once famous through the World and the Glory of our own Nation, loved and reverenced of all, now grown poor and contemptible to our ſelves, and to every body elſe; Let me beſeech you to ſtir up in your ſelves the Affections of good Men, of good Citizens, and of good Chriſtians, that all theſe may ſolicite and animate moſt ſerious Studies, and your moſt vigorous Endeavours; making all the Intereſts you are able, and, by Remonſtrances or Petitions to thoſe that may be able to help, or any other way that you can think of, to ſhew that you do ſo, and when you have ſtirred them up, do not let them cool again till the Work be done. Reſolution and a vigorous activity in ſo good a Work,

proceed-

proceeding from ſuch Affection as before, and guided by ſuch Wiſdom as ſhould be in Perſons Eminent as Men, as Citizens, and as Chriſtians: I ſay, ſuch a Reſolution is a mighty thing, and will bear down great Oppreſſion, and attract like a Loadſtone the help of all that are near it.

Two things therefore I ſhall venture to propoſe to thoſe concerned in the Government of this City, who are ſenſible of former miſcarriages, and deſire to Reſtore the Honour and Wealth thereof: The firſt is a *Declaration of Repentance*; and 2ly, *Hearty Endeavours to do among themſelves what may be done by them in this Caſe.*

It is ſome ſatisfaction to the miſerable and afflicted, when thoſe that have been Chief Inſtruments of their Miſeries, do but confeſs their Fault, ask them pardon, lament their Sufferings, and endeavour an Amends; and this is the leaſt that Offenders in any kind can do; If one do but tread on anothers Toe and make him halt or cry out for pain, he cannot but cry him mercy and hold him from falling; and they that but caſually wound any ſhould endeavour to heal them again: And if for involuntary Offences men expect ſorrow & ſatisfaction, much more for thoſe which might have been prevented; and it is Impudence added to Injury, when men out-brave thoſe they have hurt or wronged, or ſlight their ſufferings as not to be regarded. I have heard it heavily complained of, that ſome Bankrupt Bankers kept up their port, and rode in ſtate in their Coaches, attended as before, when ſo many were great Suffererers by their putting the Money lent them into the *Exchequer*, thereby to raiſe themſelves to that height, where it was now ſtopt; and may it not aggravate the ſorrows of the many ſad Orphans,

Orphans, Widows, and others in this City, whoſe Whole is in the Chamber, to ſee no abatement of Pomp and Pleaſures, of Feaſtings and Furniture, *&c.* whereby too much Inſenſibility is declared, and the Money, that might do ſomewhat (if but a little) towards their relief, is expended: Such as theſe are apt to think (and ſpeak to) as if mourning Weeds, and Bread of Affliction better became the Debtors of thoſe that muſt go in Rags and fare hardly, than ſuch Pomp and State; but the greateſt Offence is given hereby to God Almighty, who is injured and offended in this matter more then men; thoſe that ſhould have repreſented him, as well in his Righteouſneſs and Goodneſs as in his Majeſty and Greatneſs, while they ſate in the Seat of Government, when they have ſo groſly neglected it, and, being made his Deputies in the world to relieve the Oppreſſed, and to ſee that the Injured be reſtored to their right, are become Oppreſſors themſelves, and have taken away ſo many Thouſands from Orphans and Widows beyond any power of reſtoration by themſelves, and I am afraid beyond any will of doing it by any body elſe: Certainly ſuch ſhould think themſelves concerned to mourn, and not put on their Ornaments, as well as the offending *Iſraelites*, Exod. 33. 4. For without this, the God of infinite Wiſdom as well as Goodneſs, ſaith, *He knew not what to do to them*; (*i. e.*) not how to do any thing towards their relief and reſtoration, *Verſe* 5. Whereas when he was highly provoked by that moſt villainous act of Injuſtice and Cruelty done by the wicked King *Ahab* againſt his good Subject *Naboth*, his diſpleaſure was relaxed, and the decreed puniſhment poſtponed, on the Offenders *Rending off his Robes and lying in ſackcloth*, 1 Kin. 21. So

neceſſary

neceſſary are outward ſigns of Repentance for all Offenders, whether Incorporations or ſingle perſons, for attoning the Juſtice of God, and for aſſwaging the diſpleaſure of men.

The next thing I propoſe is a free Loan by the Aldermen and chief Citizenss for a year or two, until there be a Parliament, with whoſe Advice, and by whoſe Authority, we may hope that his moſt Gracious Majeſty will make ſome Law for a more general and effectual way of Relief; 'tis true, we cannot hope that ſo much will be lent as may do any thing towards the ſatisfaction of the principal Debt, but yet we may hope, that which will give ſome preſent Relief to the Indigent and Diſtreſſed, and keep all in hope of a good end at the laſt: And here I cannot forbear to mention, to the honour of that worthy Citizen, Sir *J. E.* a Propoſal, I am credibly informed, he made to this purpoſe in the Court of Aldermen, *viz.* That notwithſtanding the City was much indebted to him before, yet he would lend a Thouſand pounds *Gratis*, for Seven years, towards the bringing it out of Debt, and he believed there were a Hundred Men in the City that were as able as he to do the like, if they were but willing thereunto. Although I know not the worthy Gentleman, yet having heard this of him, juſt as I was writing this *Appendix* to my Letter, I thought my ſelf obliged to mention it as the moſt effectual Inforcement of what I here propoſe: And I do not doubt but if the King's Majeſty, and ſuch a Loyal Parliament as we may once hope for, after the inſtruction we have had by much Experience of our miſtakes in many matters of Church and State: I ſay if they ſaw the City ſo affected as they ought with the Sufferings of their Creditors, and ſo careful to do all they could

could poſſible themſelves toward their help; they would doubtleſs afford ſuch aid as would be fully ſufficient in the caſe; and, by the bleſſing of God, might effectually waſh off the Blot of former failings, and make this Government ſo Juſt and Righteous, ſo Wiſe and prudent, ſo Rich and Opulent, that it will recover the Honour and Grandeur it hath had in former Ages, when, as I have heard ſay, the Lord Mayor told one of our Warlike Kings, *That if he ſhould be taken Captive three times in that year, they could pay his Ranſom:* Then the Stock of poor Orphans might be ſecurely depoſited in their hands, and their fatherly care of them would be a great Comfort to their dying Parents, and all good men would be encouraged to aſſiſt in the Government.

Thus I have offered my ſudden Thoughts to publick view, in theſe two great Concerns; I confeſs I do it with ſome fear, becauſe I ſeem to my ſelf too little for the propoſal of ſuch Great Things; but yet with hope that the Integrity of my Mind, and freedom from all poſſible ſuſpicion of any Secular Deſign or Intereſt in the thing, may preſerve me from any great blame in the Caſe: And now I proceed.

The next ſort of ways of imploying our ſelves in doing *Good Works*, are ſuch as tend to the Relief of the Poor: The Poor are conſiderable in ſeveral Capacities; as poor Men and poor Chriſtians: as poor by reaſon of natural Infirmity, and common Caſuality, (to which all are ſubject) or by their own Idleneſs, Inconſiderateneſs, ambitious Adventures, Litigiouſneſs, Luxury, and other Vices, which neither Natural Diſpoſition, nor Diabolical Temptations can force any man to, and therefore not ſo excuſable but they muſt be acknowledged voluntary: The one ſort are

God's

God's Poor, the other may be ſaid, in a ſenſe, to be the Devils; yet not ſo his neither, but that there is a Charity due to them as men, in order to their preſervation in this life, and for effecting their repentance, that they may be ſaved at laſt; Chriſt is the Saviour of all men in a general ſenſe, and even for the worſt he hath done very much, and ſo ſhould we. Now of theſe as moſt inferiour, but not the leaſt difficult of theſe *Good Works*, I ſhall firſt ſpeak one Phraſe of holy Scripture, whereby the Sin of Uncharitableneſs is condemned, is, *That it is a hiding our ſelves from our own fleſh*, Iſa. 58. 7. Which infers, that there is a Charity due to all Mankind upon the account of our participation of the ſame Humane Nature, as they are the ſame fleſh and blood as we our ſelves; in that they ſprang from the ſame Parents at the firſt, and had the ſame Original of their being; and therefore thoſe that have a greater kindneſs for their dogs and horſes, than for ſuch poor miſerable men, offend againſt the Laws of Nature as well as Scripture; not but that men that are rich may keep and love theſe for the delight and ſervice they have by them; but *men* (though never ſo miſerable) ſhould be loved of us on other accounts; they are not to be loved and relieved only that we may ſerve our ſelves of them, but that we may ſhew our ſenſe of the Relation we have to them, as they are our Brethren and Neighbors; and upon this account it was that our Saviour commended the good *Samaritan*, becauſe he ſhewed he believed every man to be his Neighbor ſo far, as that when he ſaw one in miſery whom he knew no otherwiſe then as a man, yet he relieved him, only for that reaſon; and did not as the Prieſt and Levite, who paſſed by as unconcerned, as if they had ſeen there but a dying beaſt, (it may be becauſe

becauſe they ſaw no character of his relation to their Nation or Religion, which was their *Hiding themſelves from their own fleſh.* We read of a *Dives*, who hid himſelf in his Banquetting-houſe, when he ſhould have appeared for the relief of a dying *Lazarus* that lay at his Gate full of Sores; while his Dogs were more neighbourly to him than he would be. The World is full of ſuch unnatural rich men, who cannot endure to come nigh the miſerable of their own kind: The Brutes ſhall riſe in judgment againſt ſuch, who are obſerved to aſſemble themſelves, when they know, by the Cries, that any of their kind are in miſery, and willingly run to their relief. But beſides their relation to themſelves, they have the ſame intereſt in God as their Creator, and in Chriſt as their Saviour, which the richeſt in the World have; for this being grounded on their being men, *The rich and poor are both alike, and both meet together*, as *Solomon* obſerves: God in Chriſt offereth the participation of his Grace and Salvation to both with the ſame freedom, and on the ſame conditions of Faith and Repentance; and without thoſe the richeſt in the world ſhall be no more ſaved than the pooreſt: But in thoſe the poor have ſome advantage, as ſuch; for the Scripture ſpeaks as if the very poverty and miſery of mens ſtate in this world gave them ſome ſingular reſpect with God and our bleſſed Saviour, and gave alſo great help to their repentance. I obſerved before, that 'tis one of God's glorious Attributes, that he ſaves the poor out of miſery; and is the Comforter of the dejected; and Chriſt both pronounces a bleſſing to them, *Luk.* 6. 20. and preaches his Goſpel to them, *Luke* 11. 5. in particular, not that they ſhall actually partake of his Bleſſings and Evangelical Comforts, only on the ac-

count of their poverty without Faith and Repentance, but becauſe the poverty and miſery of their outward condition make them more meet Objects of the Divine Pity, and is more like to diſpoſe them for the reception of Chriſt's Grace than Riches and Glory in this world: And on this account they are more truly bleſſed than the Rich and Pompous, in that they are in a nearer diſpoſition to bleſſedneſs; and it will be an high aggravation of the ſin I am reproving, that for that for which God and Chriſt had the greater reſpect to theſe, and was more propitious towards them, even for their poor eſtate in this world, I ſay that for that we ſhould abhor them, and hide our ſelves from them. What though it may be ſaid, that they brought themſelves into miſery by their own default: Have we not all done ſo with reſpect to God Almighty? But yet *though our deſtruction be of our ſelves, yet our help is in him*; and ſo ſhould the help of theſe miſerable Creatures be in us, if we would be like him. 'Tis true, that as the help of God conſiſted in putting us into ſuch a ſtate as that we might *work out our own ſalvation*, which we ſhould do with *fear and trembling*, becauſe if he once help us out of the ſtate of Infirmity, wherein we had no ſtrength for that work, and we afterward abuſe his Grace, and deſpiſe the infinite Benefits conſequent to the good uſe of it, and wilfully caſt our ſelves again into miſery, there is no ground of hope for a ſecond Grace. I ſay, as God deals thus with us, ſo the help that we afford to this ſort of poor is in order to their Repentance, and to put them into a ſtate wherein they may provide for themſelves and Families, if it be not their own fault; which if the ſenſe of their former miſery, added to that of their duty, do not perſwade them to do in the beſt manner they

they can, they have ſo far abandoned Reaſon, renounced Humanity, and choſen to herd with the beaſts, in following their ſenſual appetites and paſſions (though to their ruine) and they ſhould be dealt with as they are, and made work like Horſes with a Yoak on their Necks, and a Whip on their Backs; or if they will not work, they ſhould not eat: they ought to be yoaked and made work, and kept under Government, ſince they will not be ruled by their own Reaſon, nor obliged by the Bonds of men, as before: And this is a Wiſdom and Juſtice that is no way againſt Charity, but very ſubſervient thereunto. But if, through the infirmity of humane Nature, or common Caſualty, to which all are ſubject, any man be brought to a poor and afflicted ſtate, then we are much more obliged to relieve them, and that Liberally; for this is neceſſary to ſhew our thankfulneſs to God, that hath not left us to the ſame Infirmities and Caſualties which might have made us even as poor as they: And 2ly, To ſhew our ſympathy and fellow-feeling of the common miſeries of humane Nature, and ſo to ſhew our ſelves men; that is, living Members of the Community of Mankind: And alſo 3ly, To ſhew our Humility and Generoſity in the ſtate of Dignity and Advancement above others, which is to ſhew our ſelves brave and wiſe men: And 4ly. To provide for our own Honour and greateſt Satisfaction in this World, and Eternal Felicity in the next.

But laſtly, If they be poor Chriſtians, and have given Evidence of their true Piety, this adds mightily to the Obligation, our being liberal in our Charity towards them; we are then not only one fleſh with them, in that we are made of one Blood, but by one Spirit we are all baptized into one Body, of which

Chriſt is the Head; and ſo our uncharitableneſs to them, is cruelty againſt Chriſt himſelf, and proves us to be dead members of his ſpiritual body, and meer nominal Chriſtians: If we had the Vital Influences of the Spirit from Chriſt, we could not but ſympathize with all our fellow-members, and be afflicted in all their ſufferings, and be like our Lord in kind Condeſcentions and liberal Diſtributions towards them, as I obſerved in my Letter, and is not unprofitable to behere repeated.

But where all theſe Obligations meet in any perſon, and yet cannot bind men to the exerciſe of Charity towards them in whom they are, ſuch ſeem like the man poſſeſſed with a Legion of Devils, in that there muſt be in them a Complication of a multitude of evil affections, making them as averſe from true Chriſtian Communion, and the duties thereof, as he, by many Devils, was made averſe from humane Converſation: and theſe are as much inclined to converſe, in Mind and Thoughts, in the mountainous heights of Pride, Ambition, and Oſtentation of a great Eſtate; and in act, in the practice of ſuch Vices as are the Monuments of many ruined Perſons and Families (as well as cauſe of their ruine;) as he was to dwell only in the Mountains and among the Tombs of the dead.

But it is not ſufficient, to the perfection of Chriſtian Charity, that we decline not to do good, when Objects offer themſelves, eſpecially when ſuch as may ſtir Compaſſion; for Nature it ſelf in ſuch caſe inforceth pity. The Chriſtian Faith hath for its Object God in Chriſt, and in him as ſhewing mercy not only to thoſe that ſeek him, but being found of thoſe that ſeek him not, found of them in the Exhibitions of

of his preventing Grace, which is far the largeſt in Extent. I ſay, this Faith muſt work by Love, as to God, ſo to Mankind, and to the latter ſo far, that the general knowledge of mans ſubjection to innumerable miſeries and diſtreſſes and that there are many that want relief, ſhould cauſe us to ſeek out very induſtriouſly for thoſe that want our help; and be more glad of finding occaſions for the exerciſe of our Charity, than the poor are that they have found a good Benefactor: this is Chriſtian Charity indeed.

But he that prevents Poverty, doth better than he that relieves the Poor; therefore it muſt be reckoned among the chief of good works, when men of great Eſtates provide ſo, that no perſons that live near them, ſhould have cauſe to complain, that they would work but can find no body to imploy them; And he that doth thus, prevents a multitude of Sins that men are betrayed unto by Idleneſs, and as many Diſeaſes, that theſe Sins and want of Exerciſe brings on them; and ſo becomes a kind of Saviour to their Souls and Bodies together. 'Tis not for me to propound the many ways of Imployment that may be found out, but I believe it may be demonſtrated, that very few between ſeven and ſeventy years of age, but are capable of getting their Bread, and that men in their ſtrength are capable of getting ſo much more as would ſuffice to provide for their younger Children, and lay up ſomewhat for their older age; ſo that if the Rich be defective in providing them work, their miſeries are partly imputable to them: And it ſeems to be a divine thing to be able by ones money to put life and activity into a multitude, whether young or old, that elſe would be as unactive trunks, and their lives uſeleſs to themſelves or others.

——'Tis *active Spirits* live *alone*,
Writ on the other, *here* lies *ſuch a one*.

And were it not for the defect of this, we ſhould not ſo much need Alms-houſes and Hoſpitals for the Sick, the Maimed, and the Old; eſpecially if due care were taken to prevent Vagrancy, and keep all within ſuch bounds, that they might be imployed, and forced to work according to their abilities.

But alaſs, the World is out of order, the Rich as will as the Poor neglect their duty; and we are to to take our meaſures in doing good works, not according to what ſhould be, but according to what is. Now certain it is, that multitudes, who being utterly unprovided of what is neceſſary for their ſupport in the fore-mentioned Caſes, fall into great diſtreſs thereby; and it is alſo certain, that thoſe who are moſt able to relieve them, are hindred, either by multitude of buſineſs or the greatneſs of their eſtate, from making ſuch inquiry as is neceſſary for the relieving theſe ſingly: Therefore it is an act worthy ſuch perſons, *to build places of Entertainment, and to indow them with a Maintenance, into which ſuch perſons may be put; intruſting the care of inquiring into their neceſſities and merits, to ſuch perſons as are fit for the ſame:* which may be ſecured for perpetuity, if there be five or ſix of theſe Truſtees, and as one died, the reſt have power to chooſe another in his room.

It is alſo a very good work to provide for the inſtruction of Children in the knowledge of Letters, that they may be fitted for Humane Converſation; but eſpecially that they may be able to perform their part in Sacred Offices; for which cauſe alone, he that underſtood the uſe of it, would think it worth his coſt to have Children learn to Read: I know much is ſaid againſt

againſt the Book, as a hindrance to the Plough, and that eſpecially in ſuch whoſe bodily labour may ſeem to tend more to the publick good (which is certainly to be preferred before the pleaſures of Fancy) than their Contemplation can do. Yet I cannot apprehend but ſo much Book-learning as will inable them to read the Scriptures, and to perform what is required in the Common Prayer, hath ſo many more advantages to good than occaſions of any ill, that it may be accounted among good works to promote it.

Eſpecially if Schools and Work-houſes were joyned together, and Children were kept to work three hours, and taught to read one; by this means their Schooling would not beget a habit of Idleneſs, which ſometimes becomes incurable.

And by this means, if there be any among the poorer ſort that are of excellent Capacities, they may be recommended unto the Biſhop and Presbytery of the Dioceſs, to be Educated for the beſt Service of Church and State: And I believe a good Order in this caſe would produce great benefits, and prevent manifold miſchiefs. And for the reſt, their Parents or the Pariſhes would be directed to put them to ſuch Trades as are ſuitable to their Capacities; therefore he that by his Purſe or by his pains promotes this, I think doth a good work.

If either of theſe fall to Debauchery, and neglect the improvement of their Capacities, either of Mind or Body, for the publick good and their own, after they have been ſo educated as before, there is no greater charity for theſe than a Houſe of Correction; and if the puniſhment to Scholars were to be kept hard to work, it would bring them to a ſenſe of their folly in neglecting their Studies for the ſake of pleaſure, and might

effect a reformation ſooner than the fear of loſing or of taking away the benefit they might otherwiſe have by their Learning, and leaving them to Idleneſs and Poverty; and if thoſe that will not work at the Trade they have been bred to, were for a time put to harder labour, and forced to work, by hunger and ſtripes, it would teach them to govern themſelves better afterward: The Vertue of this is ſuch, that in ſome Countries the Richeſt, who have Sons that will not govern themſelves according to the Rules of Reaſon and the nature of their Education, do put them (*incognito*) into ſuch places of hard labour to make them wiſer; and I wiſh Conveniency for the ſame, and the practice of it here, but this on the by.

A diſcovery being made of the Capacities of poor Children by the School, the next good work of Charity is to aſſiſt their preparations to get a livelihood in the world, and to become ſerviceable thereunto, by giving ſomewhat either to help to put them Apprentice to ſome Trade, or to aſſiſt their Education at School, and the Univerſity, if they appear to have ſuch eminent Capacities as aforeſaid; and this latter is an excellent work, becauſe ſuch Boys having natural Abilities, and Poverty being ſo great a Spur to their Induſtry, often prove great Scholars, and make their own way to great Preferments, and do great Service in Church or State; and ſo the effect of ſuch Charity will be, firſt, plenty and honour to the Perſons and their Families whom we have helped to advance; 2ly, that we ſhall have a ſhare in the reward of all the good that they do in the world, both from God and men. As for the former, (*viz.*) Poor Boys that are put Apprentice to Trades they have a natural fitneſs for, it ſeems harder for them to raiſe themſelves without ſome ſtock

to

to work on; and therefore in ſome caſes it is a good work to intruſt them with ſuch a ſtock, but yet with this Caution, that they be perſons *humble, frugal, and prudent*; for there are many that are excellently accompliſhed to make good Servants and Journey-men, that are ſo naturally unfit to be Maſters, that if their own Parents or Friends do ſet them up never ſo advantagiouſly, they will ruine themſelves, or at leaſt run out of all that is lent them: Now ſuch as theſe ought to know themſelves ſo well, as to be contented to live as Journey-men to others, and not aſpire to ſuch a ſtate wherein they may run themſelves in debt, and involve themſelves in ſuch troubles and ſnares that they are neither capable of enjoyning themſelves or ſerving others: And every wiſe man will ſo well conſider the perſon on whom he exerciſes his Charity and Benificence in this kind, that he may be more like to do him good than hurt, and he may be ſure he ſhall do ſo, if they have the Vertues fore-mentioned: And thoſe that are intruſted with the Charity of others, ought to be the wiſeſt of men, and more careful that it be well diſpoſed than if it were their own, becauſe herein they ſhew themſelves both faithful and charitable.

And here give me leave to note one thing, much as I think for publick good; and it is this, That thoſe who are intruſted in ſuch Affairs, be perſons of good Principles in matters of Religion, that they may take care the Youth in ſuch places be well educated in that reſpect, for this is of great avail both for their own good and that of the publick; and we have a great Example in the Care of his *Sacred Majeſty*, in diſpoſing the Truſts of thoſe famous Foundations of His Renowned Predeceſſor King *Edward*;

I mean

I mean the Hoſpitals of this City, which, however libelled by ſome, is of great uſe for the good of City and Kingdom; for the diſpoſe of publick Charity, gets men almoſt as great an Intereſt as if it were their own, and in times wherein there is Conteſt for Superiority of Intereſts, and ſuch are ſet up as tend to the diſſolving all Law and Government by a major Vote: Sure no man of ſence can blame a Care in this matter, and I do not doubt but that (whatever diſcontented men ſuggeſt againſt it) the alteration will tend to the increaſe of good works and advantage of theſe Foundations; and do moſt humbly beſeech the preſent Governours, that they will give Teſtimony to the World, that the Church of *England* begets and breeds up her Sons to as noble and heroick undertakings of this kind, as any Conventicles of Schiſmaticks can do theirs, and much more.

I ſpeak not this to offend any man, but to direct thoſe of our way in this matter, as I am ſure ſuch as take moſt offence would do thoſe of their own, if it were in a like caſe; and then their own practice would juſtifie what I write, as their reaſon will, I am ſure, do now if it might be heard.

The fore-mentioned acts of Charity tend to the maintenance and ſupport of Life; now that which is next to Life is Liberty, and therefore he that procures Liberty to Captives doth a Good Work.

But of Captives we muſt make diſtinction, ſome there are that bring themſelves into Captivity by their Vices; and many of theſe perſons are ſo pernicious to humane Society, that a Priſon is the fitteſt place for them, and the beſt Charity to theſe is to provide ſo that they may be kept to work in Priſon, that they may not have time and temptation to plot miſchief

miſchief there, nor to act ſuch wickedneſs among themſelves as they commonly do; But to deliver theſe out of Priſon, and ſet them at liberty to cheat and couzen and run in debt with all they can meet with that are of a credulous temper, or to do worſe miſchiefs, this deſerves not the name of Charity, of a Good Work. But there are ſome who by misfortune or natural infirmity become ſubject to Arreſts, and by the Cruelty of their Creditors are caſt into Priſon, not that they can expect any thing from them, but for the gratification of their own revengeful humour; for theſe think I we ſhould firſt mediate and ſee to perſwade their Creditors to releaſe them; and ſecondly, If they will not be wrought upon without ſome part of their debts, aſſiſt them to pay it.

But there are another ſort of Captives, that it is a greater work of Charity to redeem; and they are ſuch as are taken by Pirats by Enemies as they are trading on the Sea, for that theſe are ſnatcht from their Trade and Imployment, and from their dear Relations, being often expoſed to great temptations to forſake their Religion, and oppreſſed with cruel Servitude to Infidels; therefore none that hath any thing in him of a man or of a Chriſtian, none that hath any ſenſe of the honour and welfare of his Country, and of the lamentable condition of Families ſo bereft of their Heads and Governours, and of the afflictions of *generous minds* under the Inſultations of men more baſe than ſuch as have been the meaneſt Servants, (as ſometimes happens in this caſe) but will think himſelf obliged to do his beſt to aſſiſt the Redemption of ſuch Captives.

Next to Livelihood and Liberty, is the Comfort and Security of Humane Life. In relation to which,

I ſhall

I ſhall mention two or three things which rich men may promote to very good purpoſe; the firſt is, Their mending Highways, and making them more ſafe and pleaſant to Travellers; and providing Watches to prevent Robberies; I know the Laws require that theſe things be done by the Country (as they do alſo that the poor ſhall be relieved of the charge of the Pariſh) but, as there is abundant room for private Charity, notwithſtanding any proviſion made for the Poor by vertue of the Laws, in one kind, ſo is there alſo for the Benificence of rich men in the other, beſides what the Country will ever be inforced to do on the ſame account.

The ſecond is, the proviſion of a place of Retirement for thoſe that have a receſs from worldly buſineſs, and have little left to do here but to ſerve God, and provide for their joyful reception into the Kingdom of Heaven. I mean this not ſo much for perſons that need others Charity, (of which before) but for thoſe that being able to pay ſufficiently for their accommodation in this kind but can no where find any ſo deſirable as might be thus provided; therefore if one or more rich men would venture the charge, (which I know will not be ſmall) and then make a publick Invitation to perſons under ſuch Circumſtances to partake of the benefit thereof at a valuable price, it would be a good work, and might have good effects.

And I muſt here propoſe to conſideration, that there are multitudes of aged perſons both men and women, who having diſpoſed of their Children in marriage, and reſerved a competent Eſtate to themſelves, are very much to ſeek where to place themſelves to the greateſt advantage of their health and content: Some have I known that go to board with their Children, where

where (as I obſerved before) the Authority of a Father or Mother intervearing with that of a Maſter or Miſtreſs, often produceth ſuch effects as are much to the vexation of aged people; and this is ſo commonly known, that it need only be mentioned.

Others I have heard of, that have removed into the Country, where the change of Air and Company, and other Circumſtances have ſhortned their lives; and many other inconveniences might be named that men are ſubject to in ſeeking a fit Retirement in their old age: Now the proviſion of ſuch a place as I intend, might be a great prevention of ſuch inconveniences to perſons of that quality, and, were I in ſuch Circumſtances, I ſhould rather take up my habitation therein than in any other I can think of. I will not undertake to make a deſcription of the Architecture and Appendages of ſuch a place; for I never was nor ever am like to be capable of any great works, but I have heard ſomewhat of the *Charterhouſe*, which ſo well pleaſeth my Fancy, that if a habitation in ſuch a place, among a great many perſons of my own Age and Rank, where I might chooſe ſome of like affection to my ſelf, for Intimacy of Converſation, and enjoy the ſociety of the reſt in publick duties of Religion, and have innocent divertiſements between whiles. I ſay, if a Habitation in ſuch a place were to be purchaſed for my life, I ſhould (after I had provided for my Family, and when I were bereft of my Wife by death) far rather chooſe it than to live with any of my Children, or in any Family of my Friends and Relations whatſoever. And I believe there would be hundreds more of my mind, and that on trial would bleſs the memory of any that ſhould provide ſo well for the happineſs of their old age, and

be

be moſt willing to pay liberally for it. And I am apt to believe that however the firſt Contrivers of this (as of other the moſt uſeful projects) might be great Loſers, (which is the great diſcouragement of ſuch undertakings) yet in proceſs of time it might come to be a very beneficial thing to the Heirs of ſuch perſons; but I ſhall inſiſt no further on this, Deſigning only to offer at ſuch things as come to mind, and leave it to wiſer men to perfect them.

There is another thing of like nature that I would propoſe as a good work; and that is, a place where Orphans and young people, eſpecially Maidens, may have the moſt pleaſant and profitable entertainment and greateſt ſecurity againſt the Cheats and Temptations that ruine multitudes of them.

It ſeems to me very evident, that Boarding-Schools do not give ſuch Entertainment nor Security as ſuch a place might be made to do; and alſo that it might be ſo provided without any danger of the introducing ſuch Vows of perpetual Virginity and reſtraints on any ſafe and profitable liberty of Virgins, as is among the *Papiſts*. And many wiſe men have I heard to wiſh concerning thoſe places which were firſt deſigned to ſuch uſes, that the corruptions (growing by time like the Ruſt on Iron) had been ſcowred off, and the thing left in its primitive Glory; and I could wiſh ſo to, but wiſhes avail not, the thing muſt be begun *de novo*, and may be ſo done as to prevent all Abuſes, as far as is poſſible, by intruſting the Government of thoſe places in ſuch perſons as will diligently ſtudy the happineſs and welfare of ſuch young people, and take care that they be educated in the fear of God, and made daily to attend the publick Offices of Religion, and taught to perform their

part

part therein, in the moſt decent and graceful manner; That they he taught ſuch ingenious Arts and Curioſities of Work and healthful Exerciſes, and taught them in a pleaſing variety, and that thoſe who excel in any faculty among them have due honour, and the reſt taught to give them reſpect according to their worth, and to learn of them; that if any prove ſo vicious as to ſtudy ways to evade the good Orders of the Houſe, and corrupt others, they ſhould be excluded, *&c.* Certainly if either the City (who are charged with ſo many Orphans) would undertake the proviſion of ſuch a place, or any other perſon would do it, that can ſpare money without prejudice to their Families, until ſuch a project might take effect; it could not but anſwer the Charge, and in time produce an Income ſuitable thereunto.

I ſhall add but one thing more as advantageous to all the reſt, and that is the providing for the perpetual honour of thoſe that do good works, by ſetting up in Churches and Halls, and other publick places, large Tables, wherein ſhould be written in fair Letters the Names of ſuch Benefactors, with their Donations; and that Pariſhes and other Corporations ſhould undertake to keep the ſame Tables fair and legible to perpetuity.

Againſt this ſome have objected the reproof given by our Saviour to the *Phariſees, For ſeeking glory of men*, Matth. 6. his affirming *that he honoured not himſelf, nor received honour of men*, John 5. & 8. His commanding *ſecrecy in Alms-giving*, Matth. 6. and denying the poſſibility of believing to thoſe *who received honour one of another*, John 5. 44, *&c.*

To which it may be anſwered, That neither theſe or any other Scriptures can be ſo underſtood, as to forbid

forbid either the publick performance of good works, or a reſpect unto the honour we may have thereby, for 'tis required, *That our light ſo ſhine before men, that they may ſee our good works*; that we ſhould *think on thoſe things that are praiſed, ſeek for glory and honour by well-doing*. Our Saviour himſelf had reſpect to the *Joy of that reward which was ſet before him*. One chief part of which was, that he ſhould have a *Name at which every knee ſhould bow*, Phil. 210. A good Name is eſteemed by *Solomon, better than great riches*; and ſuch is the name of being Munificent and Charitable, and we muſt eſteem and judge of things as they are, and ſeek them according to their worth; and if we might not, the Scriptures would in vain propoſe the *praiſe and honour* that is conſequent to *good works*, as an encouragement thereunto.

That which ſeems truth in this matter, is this; Men muſt not ſeek their own honour, ſo as to make any impertinent oſtentation of their good works, yet as it is ſubordinate to God's honour, and uſeful to provoke others to follow them, they may: And although, conſidering what men ſhould be, the propoſal of ſuch honour may ſeem needleſs; yet not ſo, if we conſider what moſt men are; in which reſpect we ſhould uſe all ways to excite them to good works; and, after all and above all, our prayers to God to make it effectual.

Wherefore I ſhall here conclude with that excellent Collect of our Church, 25*th* after *Trinity*; in which I deſire all good men to joyn with me.

Stir up we beſeech thee the Wills of thy faithful people, that they, plentifully bringing forth the fruit of Good Works, may of thee be plentifully rewarded, Through Jeſus Chriſt our Lord. Amen.

FINIS.

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